LIBRARY
JUL 21 1942
DARTMOUTH COLLEGE

The CHRISTIAN CENTURY

Published Weekly

Missions After the War

An Editorial

The Presbytery Was Wrong!

By M. V. Oggel

Shall the Churches Present Arms?

By James McBride Dabbs

Candles In a Storm

By Howard Elkinton

15 Cents a Copy • July 22, 1942 • Four Dollars a Year

In This Issue

M. V. Oggel

is minister of the Westminster Presbyterian Church, of Lincoln, Nebraska. He has had no personal relationship with the principals in the action he discusses, which makes his discussion of the principles at stake the more cogent and convincing.

James McBride Dabbs

is professor of English in Coker College, Hartsville, S. C. and a frequent contributor to The Christian Century and other magazines.

Howard Elkinton

is a "birthright" member of the Society of Friends who has given a number of years to directing the child feeding and relief work of the American Friends Service Committee in Europe. His home is in Philadelphia.

Coming

Next week Norman Thomas measures the state of our civil liberties. Sharply disagreeing with the optimism of officials and a majority of our people, he presents in his article, "Dark Day for Liberty," a thesis which will awaken many an echo of debate.

Edward W. Brueseke

will set the conflict between the church and the secular world in a new light in a thoughtful article on, "A Dissolving Partnership."

The Christian Century

July 22, 1942

Charles Clayton Morrison, *Editor*
Paul Hutchinson, *Managing Editor*
Winfred Ernest Garrison, *Literary Editor*
Harold E. Fey, *Field Editor*

Staff Correspondents

Edward Shillito (London)
J. Henry Carpenter (New York)
Stanley A. Hunter (San Francisco)
T. D. Walker (Tokyo)
Alva W. Taylor (Nashville)
Ray Freeman Jenney (Syracuse)
Allan A. Hunter (Los Angeles)
John Ray Ewers (Pittsburgh)
Joseph Martin Dawson (Waco)
E. Guéron (Istanbul)
E. H. Pruden (Washington, D. C.)
Edgar DeWitt Jones (Detroit)
E. Tallmadge Root (Boston)
Marshall Wingfield (Memphis)
P. Oomman Philip (India)
Leonard B. Allen (Burma)
Dryden L. Phelps (West China)
Maurice W. Fogle (St. Louis)
K. J. Foreman (Davidson, N. C.)
G. Baez Camargo (Mexico City)
Charles L. Venable (Chicago)
Philip G. Murray (St. Paul)
Raymond B. Walker (Portland, Ore.)
C. D. Brodhead (Philadelphia)
George Carstairs (Edinburgh)
Clarence W. Kemper (Denver)
F. W. Burnham (Richmond)
J. D. Montgomery (Buenos Aires)
Joseph C. Cleveland (Kansas City)
Warren C. Taylor (Des Moines)
A. D. Miller (Edmonton)
Ernest M. Howse (Winnipeg)
Hugh McLeod (Victoria, B. C.)
George L. Cutton (Albany)
George Buckner, Jr. (Indianapolis)
Claris E. Silcox (Toronto)
Bruce B. Maguire (Cincinnati)
Alfred W. Swan (Madison, Wis.)
Denzil G. M. Patrick (Geneva)
Edward Mowbray Tate (Bangkok)
O. M. Walton (Cleveland)
J. Maurice Trimmer (Macon, Ga.)
Walter W. Sikes (Berea, Ky.)
DeCourcy H. Rayner (Montreal)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyrighted 1942 in the United States. All rights reserved.
Published weekly by the Christian Century Press, 407 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

Contents

Editorial
- Editorial Paragraphs 899
- Missions After the War 902

Quintus Quiz: Effortless Companionship 903

Contributed Articles
- The Presbytery Was Wrong! by M. V. Oggel 904
- Shall the Churches Present Arms? by James McBride Dabbs 907
- Candles in a Storm, by Howard Elkinton 908

Books
- Early Christian Art, by Charles Rufus Morey 910
- The Abbey of St. Denis, 475-1122. Vol. I., by Sumner McKnight Crosby 910
- Books Received 911

Correspondence 911

News of the Christian World
- Correspondence from Iowa 913
- Lutherans Are for War 913
- Correspondence from Washington, D. C. 913
- Correspondence from Tennessee 914
- Correspondence from Ohio 915
- Correspondence from Michigan 916
- Correspondence from England 917

Current Feature Films 918

Calendar of Coming Events

July 7-Aug. 14. Institute on Intercultural Education, Columbia University, New York.
July 15-23. Sawtooth Conference, Ketchum, Ida.
July 15-24. Religious Education Conference, Northfield, Mass.
July 17-Aug. 27. Lisle Fellowship Conference, Sylvan Dale, Colo.
July 18-25. Huntingdon Presbytery Conference, Mt. Union, Pa.
July 18-25. Y.W.C.A. Business and Industrial Women's Conference, Zephyr Cove, Nev.
July 18-Aug. 1. Christian Ashram, Blue Ridge, N. C.
July 19-22. Northern California Disciples Convention, Stockton.
July 19-25. West Central Young People's Summer Conference, Jacksonville, Ill.
July 20-24. Conference on the Work of the Minister, New York.
July 20-26. Presbyterian Summer Conferences; Grand Mesa, Colo., La Plume, Pa., Westtown, Pa., Chetek, Wis.
July 20-31. Summer School of Christian Education, Faribault, Minn.
July 20-Aug. 7. Writers' Conference, Boulder, Colo.
July 20-Aug. 10. Westminster Choir College Summer School, Northfield, Mass.
July 21-Aug. 1. Young People's Leadership Conference, Lake Junaluska, N. C.
July 22-26. Laymen's Conference, Lake Junaluska, N. C.
July 22-30. Congregational Adult Summer Conference, Big Timber, Mont.
July 22-Aug. 9. Institute of International Relations, Ithaca, N. Y.
July 23-25. Peace Institute, Seattle, Wash.
July 25-Aug. 1. State Christian Endeavor Conference, Northfield, Mass.
July 26-31. Cooperative Youth Conference, Columbus, O.
July 26-Aug. 5. Y.W.C.A. Business and Professional Women's Conference, Sawyer, Mich.
July 27-31. Institute on Pastoral Counseling, New York.
July 27-Aug. 3. Presbyterian Summer Conferences: Evergreen, Colo., Blairstown, N. J.
July 27-Aug. 4. Methodist School of Missions, Lake Junaluska, N. C.
July 27-Aug. 8. Western New York Methodist Summer School of Christian Education, Silver Lake.
July 27-Aug. 9. Pastors' Institute and Educational Conference, Chicago.
July 27-Aug. 8. Presbyterian Summer Training School, Wooster, O.
July 28-Aug. 2. Disciples International Convention, Grand Rapids, Mich.
July 28-Aug. 4. Methodist Missionary Conference, Lake Junaluska, N. C.
July 28-Aug. 5. Methodist Ministerial Training School, Tacoma, Wash.
Aug. 1-15. Christian Ashram, Winnipesaukee, N. H.
Aug. 1-29. Eastern Seminar for Study of the Records of the Life of Jesus, West Chester, Pa.
Aug. 2-7. Co-op Youth Conference, Columbus, O.
Aug. 3-5. Conference on Religious and Institutional Broadcasting, Denver.
Aug. 3-8. United Christian Adult and Young Married People's Conferences, Lake Pepin, Minn.
Aug. 3-14. Writers' Conference, Durham, N. H.
Aug. 3-14. Presbyterian Summer Training School, San Anselmo, Calif.
Aug. 4-8. Institute on Pastoral Counseling, Chicago.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LIX CHICAGO, JULY 22, 1942 NUMBER 29

EDITORIAL

A COLLAPSING center, the worst disaster that can happen to an army, is multiplying catastrophe for the courageous defenders of Russia. Ground far in advance of certain of the most extended positions of last December has now been overrun by the German panzers, whose present position on the Don river menaces both the Caucasus and Moscow. That this situation was not unexpected by those who had inside knowledge is indicated by an anonymous article in the summer issue of the authoritative quarterly, *Foreign Affairs*. The writer, who appears to have access to information which could be available only to a general staff officer in some belligerent capital, maintains that the winter retirement of German forces was not the rout that it was held by the newspapers to be. He further declares that the drive on Moscow of last winter, insisted on by Hitler in defiance of his generals, was continued only long enough to draw Soviet forces from the Far East. The moment that was accomplished, Japan struck at the United States without fear of being attacked from Russia. If this intimate relationship between the Asiatic and the European ends of the Axis still holds, the next major development of the war may be expected to occur in the Far East.

Germans Crack the Russian Center

Peace Planning Begun In Washington

AN EXHAUSTIVE survey of the problems the world will face when the war ends, directed by Undersecretary of State Sumner Welles and employing a capable staff, has been instituted in Washington, according to the Associated Press. This is the best single piece of news that has come out of Washington in recent weeks. The purpose of this inquiry, which has the cordial support of men of all points of view on the Senate foreign relations committee and the cooperation of a number of congressmen, is to place detailed information on world conditions at the fingertips of American officials when they sit down at the peace table. Ranging over the broad fields of economic and social change as well as political trends, it is intended to provide the basis of fact without which President Wilson and the American delegation at Versailles were so heavily handicapped. This is a thoroughly constructive move. The fact that it is being taken now will provide reassurance to every thoughtful citizen. Regardless of when the war ends, the time between now and then will not be long enough to complete the task which Mr. Welles has undertaken. And it will be too short to accomplish a task even more pressing: the re-education of America on the basis of the facts so that public opinion will support a just peace and make it durable.

President Counsels Liberal Course

IT WAS A SIGN of mental poise and a truly liberal spirit when the President chose the very time when the nazi spies and saboteurs were on trial, and when the search for their accomplices was still in progress, to issue two very significant warnings against a type of nationalistic hysteria which easily besets a nation at war. The first was his message declaring that aliens, even though former subjects or citizens of what is now an enemy country, should not be barred from war jobs if they could offer proof of their loyalty. He pointed out that there are no federal laws restricting the employment of foreign-born citizens of any national origin, and that aliens from any source can legally be employed, even on restricted and "secret" contracts, with the approval of the secretary of the department concerned. Not law but administrative practice has given rise to the automatic exclusion of aliens and foreign-born citizens from certain classes of employment. In a time of public danger, when workers on certain projects must have access to data of military importance, it is of course necessary that persons of doubtful loyalty to the country's cause be excluded from knowledge of such secrets and from access to places where serious damage could be done. This goes for native-born citizens as well as for all other persons. But, as the President said, "a general condemnation of any group or class of persons is unfair and dangerous to the war effort." This makes good sense in every respect. It seems rather a pity that the

same principle was not discovered before the wholesale evacuation of the Japanese—citizens and aliens—in California. The other episode, which occurred a few days earlier, was the President's veto of a measure one section of which would have canceled the citizenship of any person convicted of making a false statement in connection with a government contract. The making of such a statement is both a reprehensible act and a crime; but as a crime it ranks only as a misdemeanor, said Mr. Roosevelt, and such severe punishment is disproportionate to the crime. That is wise counsel and worthy of the president of a great democracy, in war as well as in peace.

War Stops Making Of Whiskey

DOWN at the bottom of a long column on the War Production Board, John MacCormac of the *New York Times* added three sentences to his July 11 dispatch: "The insatiable war demand for alcohol has already converted half the distilleries to the production of 190 proof ethyl alcohol and will convert the rest by November. No more whiskey will be made during the war. Instead the five years' stock in bonded warehouses will be drawn upon." The headline writer had not thought the matter of sufficient importance to include it even in the fourth subhead. The editors of the *Times* on the following day editorialized sharply on "Demagogy in Congress," discriminatingly and sternly on "The German People." They sagely evaluated the contributions of the engineering profession in "Standards for War" and rebuked the medical profession for its adherence to the "outmoded tradition" of prejudice against "Women Physicians in War." They struck a resounding blow in favor of "Air-Conditioned Tanks" and waxed sentimental about their darkened city in "In the Old Town at Night." But there was not a word—they "never said a mumblin' word"—about the sad fate of whiskey, casualty of total war. But when one recalls what the revenue from whiskey advertising has meant to the American press, a faint gleam appears on the horizon of our darkened understanding. This must be the grief too deep for words of which we have heard.

Pre-Divinity Students Exempted from Draft

MORE THAN 2,500 Protestant pastors have left the ministry of the churches and entered the service of the government as chaplains to the men in the armed services. With the demand for chaplains still far from satisfied and with conscription cutting off the supply of younger men who would normally enter the theological seminaries to study for the ministry, the churches are confronted with an immediate crisis which threatens to grow to serious proportions within a very few years. To avert a situation that might become a catastrophe, not only to their institutions but to the churches, a committee representing the ninety-two seminaries of the American Association of Theological Schools recently conferred with General Lewis B. Hershey, director of selective service. General Hershey has now ruled that a pre-divinity student may be given occupational deferment in Class 2-A, provided he has a good record in his first two years of college, and if the theological school he intends to attend shall indicate tentative acceptance of him as a student and his denominational authorities agree to assume responsibility for him during his pre-theological career. Thus the prospect of a conscription-starved ministry appears to have been averted, but at what cost to the Protestant conception of the minister's function is yet to be revealed. Protestantism has always held that its ministry does not constitute a priestly class, set aside in its early years to staff the church, but a body of servants or ministers standing in their congregations on a parity with all members of the church and bearing without distinction their share of the burdens of the Christian community. Consequently it has drawn its ministry from mature young men whose early training is not different from that of other educated people. The impulsion of the conscription law in forcing back into earlier adolescence the choice for the ministry will probably have as much effect in the long run on these Protestant conceptions as will the emergence of the idea of the minister as a member of a special, if not a privileged, class which is inevitable in his exemption from conscription. General Hershey softened but did not eliminate this problem for Protestants when he issued on the same day as his ruling concerning pre-divinity students a list of thirteen other similarly privileged professions.

Small Business Is in Imminent Danger

THE SUSPENSION of 24,000 small manufacturing concerns within the next two months would be a serious blow to the industrial and economic life of the country. The prediction of this event as inevitable unless immediate steps are taken to reinforce these concerns which are about to be forced out of business by priorities orders and war needs has come from a no less official source than the chief of the war industries branch of WPB. Mr. Reed's suggestions, made to a committee of the House of Representatives, took the direction of loans to these enterprises to tide them over the period of complete or partial shutdown. Obviously there are some goods which, while they have their place in the relatively lavish life of peaceful days, can be dispensed with in wartime. Not all the plants which produce them could be converted to the production of commodities directly or indirectly serviceable in connection with the war effort, and those which cannot be so converted can perhaps be saved from disaster only by federal loans. But there are other small manufacturing plants which could be utilized in war production but are not being so utilized. Reports come daily of small plants that are ready and eager for war contracts, or sub-contracts, but cannot get them. It is easier for the contract-letting authorities in Washington to deal with a few large concerns than with many small ones. And it is probably easier to make loans than to avert the necessity for them. Still, considering the enormous staffs that have been built up in these offices, it does not seem unreasonable to believe that they could handle the amount of detail that is involved. Every big private busi-

ness involves a tremendous amount of detail. One thing that makes a big business man big is his capacity to supervise vast bodies of detail without getting lost in them. If the government purchasing agencies are headed by men who are as big as they ought to be, they should be able to coordinate and utilize the resources of far more of the little businesses. It is important to the future of democracy that they at least make the attempt.

Must the Truth Also Be Rationed?

BECAUSE rationed truth has never become palatable to Britons, the ministry of information has become a political quagmire which has swallowed man after man. Last week the present minister, Mr. Brendan Bracken, was struggling under a storm of criticism and appeared about to go down for the last time. He was accused of being so parsimonious with information concerning Britain's war effort that anti-British feeling was mounting in the United States. His reply provided some information not hitherto available but of considerable importance. According to this man, who is in position to know, the American government would now refuse to tolerate "full-blooded" propaganda by Britain in the United States. This is a new thing. Before this nation became involved in the war, while the issue of American entrance was being decided, every encouragement was given to British lecturers and other propagandists, provided they held views acceptable to the ministry of information and to our own government. It was then possible to please both. The change in policy, which has resulted in a ban by Mr. Bracken against any more British lecturers coming to this country on the ground that at present they would do more harm than good, indicates that the policies of the two governments no longer coincide as neatly as once they did. The area of difference is suggested by the fact that the large offices of the British ministry of information in Rockefeller Center, New York, have no facilities to aid Americans who desire to study the views of various segments of British opinion concerning the postwar world. It is evident that Americans too are having the truth rationed and the responsibility for that rests in Washington.

Economic Control Still In Civilian Hands

CONTROL of American economic life remains in civilian hands as a result of the recent "realignment" of the powers of the War Production Board. The final decision on all matters concerning industrial supply, whether of the army or of civilian needs, is now indisputably in the hands of the competent Mr. Donald Nelson. This decision, reached in the midst of total war, encourages us to believe that ours is not to be a military but a civilian economy. Mr. Nelson is now in position to give the final word even to the highest military authorities in the allocation of materials to military or civilian channels. This does not mean "business as usual," but it does keep the lines of responsibility clear. Under our Constitution, and now in our economy, the civilian authority is supreme. In war the armed forces are simply carrying out an assignment given them by the civil authorities as a consequence of a decision reached by the democratic process. Following this theory, the obligation now laid upon the War Production Board is to organize civilian life so that it enables the armed forces it has put in the field successfully to carry out their assignment. There must, for example, be transportation in Detroit and Pittsburgh and on truck lines and railroads between industrial cities and coastal ports if tanks and bombers are to be delivered where they are needed. "Little business" must be kept alive, and little business men and workers in a thousand industries must be kept busy—which means keeping them supplied with the materials and facilities required for their work—if the army is to get what it needs and if taxes are to be paid and war bonds bought. Diverting all materials to directly military uses is killing the goose that lays both the golden and the iron eggs. In short, an army cannot be any stronger than the nation behind it.

'Odell Waller Speaking'

ON THE DAY before the state of Virginia executed Odell Waller for the murder of his landlord, this almost illiterate Negro sharecropper wrote a statement, innocent of punctuation and crippled in spelling, yet burdened with a meaning which he who runs can read. "I realize I havent lived so upright I have asked God to forgive me and I feel that he has . . . have you ever thought about some people are allowed a chance over and over again then there are others are allowed little chance some no chance at all . . . when a fellow axident falls dont mash him down help him up This is Odell Waller speaking and axident fell and some people tried to help me Others did everything they could aganst me so the governor and the coats [courts] dont no the true facts First I will say dont work for a man two pore to pay you He will steel and take from you In my case I worked hard from sun up til sun down trying to make a living for my family and it ended up to mean death for me. . . . When the wheat was threshed . . . my share was 52 bushels . . . Mr. Davis was too pore to see me have the wheat . . . and locked it up . . . I should have gave him the wheat if I had to beg for bread and eat out of other people garbage cans." Waller then told of going after his wheat, of shooting Mr. Davis when he made a move which the Negro interpreted as reaching for a gun. He continued: "Refering to my caricter when I started to break the laws of the land I was farming working part time day and night trying to make something . . . I bought a car One time the end of the year I diten have anything to pay for it with the man was going to take it back I wanted to keep the car . . . As the avage boy do I wanted to ride fast." To get money he started to bootleg whiskey, got a bad reputation, was arrested. "All that make it hard on me all I could do was set there and take it You take big people as the president governors judge Their children will never have to suffer they has plenty money . . . The penitentary

all over . . . are full of people who was pore tried to work and have something couldnt do that maid them steel and rob . . . What happens to the pore people?"

Missions After the War

IF the recent conventions of the Congregationalists, the Northern Baptists and the Presbyterians furnish a trustworthy guide, American Protestantism intends to follow the close of the war with the opening of a new period of large-scale missionary expansion. War conditions have all but stripped Japan, Korea, occupied China, the Philippines, Malaya and the Netherlands Indies of Protestant missionaries. But both Congregationalists and Baptists have announced plans to recruit at once large numbers of missionary volunteers, who are to be given intensive training in this country while the war continues and then to be sent to reoccupy the mission fields of the Orient, and to enlarge their former boundaries, as soon as the fighting stops. The example thus being set by these three denominations will undoubtedly be followed by others. The prospect, therefore, is for the greatest extension of American Protestant missions immediately after the war since the Student Volunteer Movement reached its high point at the turn of the century.

Here is cause for rejoicing. This means that the churches recognize the opportunity which will open before them and the responsibility which will devolve upon them at the end of the war. That responsibility will be created by the clamant need for ministries of reconciliation which can build a new bridge of friendship and understanding across the Pacific. The opportunity will result from the fact that only Christian missions has a sufficiently disinterested history to be in a position to undertake this reconciling mission without delay. Unless all signs fail, it will be a long time after the war before the Eastern peoples will view the activities of Western diplomats or traders or soldiers without suspicion. This will be true in all Asiatic countries, whether they are at present in the Axis orbit or in that of the United Nations. From the handicap imposed by this prevalent suspicion the missionary enterprise will be to a considerable degree free.

Christian statesmanship of the highest order is, therefore, exhibited by the plans to train now a "missionary expeditionary force" for service at the war's end. The churches of the United States should see to it that the mission boards are given unstinted support in carrying these plans into effect. We are confident that those boards are well aware of the immense difficulties which will confront this revival and expansion of their work, and will revise their training methods to meet changed conditions. They must realize that the missionary training characteristic of the past will not suffice to prepare young American Christians, however deeply imbued with a sense of mission, for dealing with the postwar situation on mission fields. Much more than the usual college and seminary courses, plus some instruction in languages and traditional missionary methods, will be required. It may be questioned, however, whether American church membership in general comprehends the nature of the postwar problems which will confront the mission boards and their newly recruited missionaries.

Consider, for example, what lies ahead of a young American sent as a missionary to Japan at the close of this war. It makes little difference whether he goes from a country which has won a military victory or suffered defeat; in either case his position will be an extremely delicate one. If he comes from a victorious America—as we expect he will—he will find himself among a people resentful at defeat and critical of every failure to do them justice in the peace treaties. Moreover, these people will be suffering the economic results of the collapse of their "Greater East Asia Co-Prosperity Sphere"—a collapse for which they will hold us largely responsible. If, on the other hand, it should happen that the military caste now in the Japanese saddle will be celebrating a victory, it is doubtful whether an American missionary would be allowed to enter Japan at all. In any case, his approach to the Japanese people, either abased or puffed up, will face almost insurmountable difficulties.

Or reflect upon the postwar missionary outlook in China. Today America and China are allies. More than that, the bonds of friendship which unite them are very strong. If American help serves to hold back the Japanese invaders, Americans can expect a warm welcome in China after the war. And the presence of numbers of Christians high in the councils of the Chinese government might naturally be expected to smooth the path for a renewed and enlarged missionary effort. But the China which comes out of the war victorious will not be the China which entered. Its ties with atheistic Russia will be at least as close as with the United States. The demands which even now are being made for a revision of treaties, for equality of treatment, for surrender of colonies and concessions will swell into a chorus which will brook no delay. The rising tide of color consciousness will no longer permit white countries like the United States, Canada and Australia—all predominantly Protestant—to maintain without protest racial discrimination in their immigration laws. Before American missionaries can make more than the most superficial impression on the mind of postwar China, the American nation must grant to China what the Chinese themselves will regard as justice.

It is still too early to discern what the situation in India is likely to be after the war. But in the event of a victory by the United Nations it is certain that India will renew her demand for complete freedom. In those demands she will as certainly be supported by a truly independent China. Unfortunately, too often in the past the interest of Christian missionaries in India has seemed to the populace to have been identified with the interests of the imperial power. First on the list of requirements for the postwar missionary, therefore, will be the necessity of coming to terms with the Indian demand for liberty. Right along with it will go the necessity for the abandonment of racial pretensions by the white community, of which the American missionary is inextricably a part. Already Gandhi has called upon Indian nationalists, whatever else they may or may not do in the present crisis, to

act instantly against every example of white racial arrogance which meets their eyes.

Equally delicate will be the position of the postwar missionary in Africa, where the awakening self-consciousness of the black peoples is leading to revolt against the exploitation which has persisted under the mandate as well as under the colonial system. If the young missionary enters Africa prepared to accept the political and economic order which today blights much of that continent, he will soon find an effectual bar across his path to the confidence of Africa's emerging leaders.

Of all these things, as has been said, the mission boards are well aware. Undoubtedly the training which they have in mind for their postwar missionaries will take factors such as these into account. But even so hasty a recital as this of conditions which will obtain should be enough to show that the real task of preparation for a postwar missionary advance needs to be undertaken in the church at large. Until American Christians as a whole come to understand what these postwar conditions are going to be, until the members of American churches exert their full influence upon their government to insure that justice shall be done the inhabitants of mission lands, there is little that the postwar missionary can hope to accomplish.

The first requirement for a revival and expansion of the missionary enterprise in Asia and Africa after the war will therefore be a just and generous peace treaty, to be followed by the establishment of political and economic conditions upon which the peoples of those continents will themselves place the stamp of their approval. But that means that preparation must not be confined to small groups of selected volunteers who are expected to go overseas. It must be a preparation throughout the church at large.

Effortless Companionship

EDITOR THE CHRISTIAN CENTURY:

SIR: I came across this saying the other day: "In the society of a few friends only can we find that real thing and rare—an effortless companionship." Perhaps you can tell me the author's name, which was not given. You will agree that some of our companionships are only possible when there is a sustained effort. With some people you are always on your guard. You speak as if you were on oath; you cannot let a long silence fall upon the company; the whole thing is a strain upon you, and when it is over you sink back into your easiest chair and let yourself go, perhaps into a reverie, more probably into a soothing sleep.

You know the man who fixes you with his piercing eyes as if he were a judge, and lets you know that any word you use will be carefully analyzed and used against you in evidence. Anything which can be challenged will be. No wild words which you are tempted to use will be left out of the reckoning. Such companionship has its value, and such a critic may do you good. But all the same, you and I know that companionship without any strain in it, without care and without effort, is a real thing for which to be thankful.

You will remember how Carlyle and Tennyson sat smoking in silence one evening, and how Carlyle said as Tennyson rose to depart, "Alfred, it's been grand!" That is a pleasure only possible when you are with friends. It is still effortless even when there is talk, and conflict of mind with mind. The effort in such a case involves no strain and there is no anxiety in it, and no fear of giving or receiving offense. To quote Carlyle once more, they who are true friends differ in nothing but in opinion.

With friends there should be no playing a part, except for the fun of the thing, as you for example might appear in the part of a defender of these times and might maintain the wild paradox that ours is a civilized age. But that would not deceive anyone. There would be no attempt to keep up appearances. No one would think it necessary to pretend to knowledge which he did not possess, or to refer to books of which he was aware as if he had read them. No evasions, no cautious hedging, no cunning, no misrepresentations, no taking offense! What a lot of wasted effort could be spared for better purposes.

There need not be silence when friends are together, but if there is silence it will not mark a breakdown in companionship. There are other waves than those of sound. But there come times when we must speak "or the very stones would cry out."

You remember Heraclitus:

> I wept as I remembered how often you and I
> Had tired the sun with talking and sent him down the sky.

Such talk in that old Greek world is still understood by us; those pleasant voices are still heard. "For Death, he taketh all away, but these he cannot take."

I do not forget all that can be said for stern effort. I know that there is much to do, and the time is short. But I cannot think that our lives would bear more fruit if we left out of them such hours as we spend with friends, not doing them good, nor expecting them to do us good, not fighting for victory, not indeed fighting at all, not contending for our own reputation or to save ourselves from reproach, but simply being with friends.

Should we not do more if there were less strain, less effort in our lives? Attempt less, achieve more!

Ever yours,

QUINTUS QUIZ.

Alternative

THAT indeterminate shaft of steel
Once might have been a surgeon's knife,
A probing lancet, shaped to heal—
The friend, and not the foe of life.
Instead, become a bayonet,
It must enlarge our human debt.
Along its swift and brutal path,
Pain is the only residue.
Directed by the hand of wrath,
A yield of hatred must accrue.
Well for the steel it takes no blame,
Else it would perish of its shame!

ELINOR LENNEN.

The Presbytery Was Wrong!

By M. V. Oggel

ON MAY 7, the Cincinnati presbytery dissolved the pastoral relation between the Rev. Bruce B. Maguire and the Mount Auburn Presbyterian Church against the wishes of what a sampling of the opinion of his congregation showed to be a majority. This action arose out of the pacifist connections and convictions of the minister. After pondering the incident for several weeks and delving into Presbyterian law on such matters, I write to challenge the propriety of this action from any legitimate standpoint of fair dealing or ecclesiastical polity.

I do this only after great hesitation. Certainly I am no authority on Presbyterian law. And it seems odd that I who have inflicted my views *contra* pacifism on my fellow Presbyterians about as often and as vigorously as anyone in the denomination, should now feel impelled to come to the defense of a pacifist. But one recalls that the nazis' treatment of the Jew proved the opening wedge for their destruction of all rights of all dissenters, and one sees that at this particular time it serves the long-range interests of us all to champion the liberty of the pacifist. Even if this were not so, it may be that I could not hold my peace about what, as I see it, is an outrage of which we Presbyterians should be heartily ashamed.

What are the Facts?

At the outset let us take a look at the facts of the case as Earl R. North, executive secretary of Cincinnati presbytery, has set them forth in the Presbyterian *Church Times*. We may assume that his report is accurate so far as it goes. It is a little surprising however that, while he thinks it relevant to state what the majority *against* the pastor was in the session, he does not think it relevant to state what the majority *for* the pastor was in the "straw vote" of the congregation taken at the request of the presbytery. Of the 199 persons participating in this poll only 43 voted against the pastor—less than 22 per cent. Thus the presbytery set aside the wishes of a decisive majority of the congregation. Surely this is a fact of cardinal importance. It is to be noted, too, that Dr. North's report makes no mention of the part the newspapers and apprehension about certain large subscriptions played in the incident. The facts of which Dr. North omits mention were reported in The Christian Century for May 20 and were cited in the *Presbyterian Tribune* for June.

In 1868 the General Assembly, in reviewing the proceedings dissolving a pastoral relation, declared that "the wishes of a majority are to be set aside only for weighty reasons." Were there reasons sufficiently weighty to warrant the Cincinnati dissolution? According to Dr. North, the presbytery noted that "opposition to the policies and preachments of the pastor was the main reason for the cleavage" (between the pastor and a minority). Opposition to what policies and what preachments? The one cause of dissatisfaction which Dr. North cites is the pastor's pacifism. The question is, then, whether that was a sufficiently weighty reason to warrant dissolution. Let us see.

On May 27, 1941, less than a year before presbytery ousted this pastor because of the "opposition to" his pacifism, the General Assembly said: "If occasions arise when the government deems it necessary to wage war, Christians . . . are bound, in relation to it, to obey their conscience before God, who alone is Lord of the conscience; and the church must recognize and uphold their duty thus to obey conscience, whatever its commands may be." Well, war came, and Bruce Maguire did exactly what his church had said he was "bound" to do—he obeyed his conscience before God. His church thus became obligated, according to its own declaration, to recognize and uphold his "duty thus to obey conscience, whatever its commands may be."

What Presbytery Should Have Done

Accordingly, when opposition arose to his pacifism, so far from that being a sufficiently weighty reason for dissolving the pastoral relation, it was a conclusive reason for presbytery's telling this minority and Cincinnati and the world that the venerated principles of a church cannot be abrogated even by a Pearl Harbor; that Presbyterians have for centuries believed and said, when necessary with their blood, that "God alone is Lord of conscience"; and that the Presbyterian Church does not at this late date intend to change that to read, "The daily press and wealth alone are lords of conscience."

On May 27, 1941, the General Assembly also said: "The church notes with deep satisfaction the recognition by our government of the 'validity of conscientious objection to war, because of religious training and belief.'" The church might well note such tolerance with satisfaction! When those whose oath of office requires them to provide for the military defense of the nation recognize the right of a citizen to be a pacifist, they pass the acid test of tolerance. No such obligation under the Constitution makes difficult the church's tolerance of pacifism. Yet now it transpires that, while a government with a desperate war on its hands has lived up measurably to this particular profession, a judicatory of a church which commended this government for making this profession has betrayed its parallel moral trust although it had no more at stake than a few fat subscriptions.

Dr. North writes: "At the same time the presbytery went on record stating that 'no stigma was attached to Mr. Maguire because of his pacifist convictions. The presbytery fully protects the conscience of its members, pacifist and non-pacifist alike.'" Here are the materials for a beautiful clinical study in the guilt of the godly. The brethren had decided to throw a fine young minister to the wolves. But they knew they were supposed to protect him in the exercise of his conscience. So they must try to make out that they are doing that while doing the opposite. Hence they use the awkward phrase, "fully

protects the conscience." In the circumstances they could not say: "The presbytery fully protects the *exercise* of the conscience." So they were driven to claim that in some esoteric way they still protected the victim's conscience itself. The addition of "fully" amounted to adding nothing to nothing.

Presbytery's Real Concern

Yes, the presbytery's concern for the imaginary stigma attaching to the pastor and for protecting his conscience was really a concern for self-protection from the real stigma which it feared would attach to itself because of its decision not to protect this pastor in the *exercise* of his conscience. It would not do for such ingenuity to go fruitless. The *Presbyterian Tribune* (June issue) was duly impressed. It thought that the presbytery "set a worthy example in defending the right of Christian conscience." "As justification for its action in view of these assertions the presbytery recorded its conviction that *'opposition* to the policies and preachments of the pastor was the main reason for the cleavage.' " Thus the *Presbyterian Tribune.* The italics are the *Tribune's.* They comfort the *Tribune.* The *Tribune,* like the presbytery, wants to believe that the presbytery was true to its mandate because it did not itself oppose the pastor's pacifism but only ousted him when others opposed it. Will the *Tribune* oblige by citing any conceivable occasion for protecting a man's freedom of conscience which is not provided by somebody's opposition to his exercise of that freedom?

So much for the salient facts of the case. Let us now pretty much ignore the occasion of this particular dissolution and consider the justifiability of presbytery's action in its broader aspects. Dr. North writes: "When it became evident that it was impossible to reconcile the diverse elements [in the congregation] the presbytery directed that the pastoral relation should be dissolved." It is evident that the presbytery assumed that, if a minority was incurably opposed to the pastor, his ouster was indicated. I challenge both the moral adequacy of this assumption and its legitimacy from the standpoint of sound Presbyterian polity.

Challenges Right of Presbytery

First, I challenge the moral adequacy of the assumption. This I do partly on the ground that presbytery cannot justly exercise this negative episcopal function of ousting from his pastorate a minister in good standing since it lacks the complementary positive episcopal power to place a minister it ousts in another pastorate. When such a situation as existed in the Mount Auburn Church exists in a Methodist church, the bishop is in a position to effect a change of pastor without injustice to anyone, perhaps even without the issue ever coming to a head. But our Presbyterian bishop, the presbytery, has no such positive power. Therefore I deny its moral right to exercise a negative power which, without the complementary positive power, unfairly penalizes a worthy minister.

"The dissolution of the pastoral relation" where a worthy pastor has not given his consent is a euphemism which conceals a grossly unilateral adjudication. For what is dissolved? The pastor's position and security. He takes the rap. The church is left untouched. What a presbytery does in such a case amounts to deposing temporarily without trial a pastor against whom no charge has been made that would warrant a trial. Such a case comes under the category of "administrative discipline," and that is just the trouble. For the case is actually a judicial case, since the pastor is not only on trial for his job but for much more than his job; yet, if presbytery turns the case over to a judicial commission, it may "neither ask nor permit challenges as to the personnel" of the commission since the case is technically non-judicial (*Presbyterian Digest,* p. 249). Thus a man actually on trial is denied the rights of a man on trial! To be sure, the General Assembly has once or twice been at pious pains in such cases to point out that the pastor's standing was not impaired by the proceedings. No, not his technical standing. But how about his larger professional standing? The fact is that the whole procedure lacks the rudiments of equity. If a body (the presbytery) which must approve the contract (the call) between a pastor and a congregation can abrogate that contract to the injury of one of the parties (the pastor) without finding any serious fault in him, then, as a contract, the call to a Presbyterian church becomes a joke.

Effect on Candidates for Ministry

I do not know Bruce B. Maguire. He is by all accounts a young minister of ability and promise. Whatever his qualities or lack of them, however, he gave up some of his best years to prepare himself for his high calling. And after less than three years in his first regular charge his bishop, the presbytery, turns him out into the street because opposition developed when he exercised a liberty which his denomination had urged him to exercise. (The next time you appeal to young men of ideas and ideals to enter the ministry, brethren, be sure to tell them of this case. It is certain to inspire them to entrust their future to Mother Church.)

It is true that a minister is unwise to stay in a church indefinitely where a significant minority is against him. To "make a go" of a church you must have near-unanimity. This necessity appears to be an immoral one, as it puts dissenters in a privileged position, but it has to be reckoned with. So that it is proper for a session—and possibly for presbytery's pastoral relations committee—so to advise a pastor. But that is a very different thing from an action on the part of presbytery so harsh and precipitate as to imply, despite whatever denial, that a stigma attaches to the pastor, that his church would be defiled or permanently wrecked by his taking time to look around for another charge.

Second, I challenge the legitimacy of the assumption that incurable opposition to a pastor on the part of a minority warrants his ouster from the standpoint of sound Presbyterian polity. I am aware that the *Presbyterian Manual* goes far to encourage this notion. For example: "Presbytery has the constitutional power to dissolve the pastoral relation against the remonstrances of the pastor and a majority of the church, when a large and influential minority of the church request it, and in the judgment of the presbytery the interests of religion in that

congregation require it" (*Minutes,* General Assembly, 1860). Thus Drs. Mudge and Finney in the *Manual,* which they edited in 1940. Yet in the *Digest* which they edited in 1938 one learns that the above statement is not to be found in the *Minutes* of 1860! For what is reported in the *Manual* as a declaration appears in the *Digest* as an interrogation, which the synod of Illinois addressed that year to the assembly, and to which the assembly returned a somewhat evasive reply which made no mention of "a large and influential minority."

As the reader may have gathered from the fact that a synod felt it necessary to ask this question, the constitution of the Presbyterian Church nowhere states that presbytery may dissolve a pastoral relation against the wishes of the pastor and a majority of the congregation. The first case where General Assembly said that a presbytery may so act occurred in 1868. The *Manual* quotes the General Assembly as follows: "This assembly recognizes the right of each congregation to decide whether a pastor is acceptable to them, and the wishes of a majority are to be set aside only for weighty reasons; yet such a state of things may exist between the pastor and a portion of his people as shall require, for the fair name of religion, that the relation be dissolved" (p. 271). From this language, wrenched from its context as in the *Manual,* the inference is possible that a serious breach between "the pastor and a portion of his people" is "such a state of things" as would *per se* "require, for the fair name of religion, that the relation be dissolved." What the *Manual* does not report, however, is that this pastor had already been tried and admonished by the presbytery for using "harsh and intemperate language . . . toward some of his parishioners" (*Digest,* p. 553). That was the situation the General Assembly had in mind when it spoke of "a state of things" that prejudiced "the fair name of religion" and so warranted presbytery's dissolving the pastoral relation.

Other Cases Cited

The writer is able to find only five other cases cited in the *Digest* where the pastoral relation was dissolved against the wishes of a majority of the congregation. *In none of these cases is the mere existence of incurable dissension between the pastor and a minority held to be a sufficiently weighty reason for dissolving the pastoral relation.* In a case of 1921 the pastor was commercializing the marriage ceremony. In a case of 1922 "years of patient dealing" with a mission church on the part of the presbytery preceded the dissolution, and presbytery felt a special obligation because large gifts which had been made to the work by persons in several churches in the presbytery were believed to be in jeopardy. In a case of 1928 the pastor's conduct was such that he was finally deposed. In a case of 1935 no one had been admitted to membership for eighteen months because of the pastor's differences with the session. In a case of 1936 the pastor refused to encourage his church to give undesignated funds to the boards of the denomination.

Accordingly, the impression which has arisen in the minds of some that serious dissension between the pastor and a minority constitutes *per se* sufficient ground for dissolving the pastoral relation has no actual warrant in Presbyterian law. Not a single provision of the constitution of the church hints of such a warrant, nor yet a single decision, taken as a whole, which General Assembly has handed down. Nevertheless, one runs across *obiter dicta* scattered through the deliverances of the assembly on such cases which call for clarification. Thus the assembly of 1864 asserts the special "right and duty of the presbytery . . . to heal dissensions by seeking to remove the occasions of them." Since the pastor is necessarily the occasion of this type of dissension, even if he is not its cause, this dictum encourages the twofold inference that his removal would automatically heal the dissension, and therefore presbytery should always order it.

A Call for Revision and Clarification

It is the writer's conviction that a whole new emphasis is sorely needed in this matter. If he may venture to set forth, partly in non-judicial language, what in his opinion General Assembly should say and the *Manual* should feature, he would suggest something as follows:

The mere fact of possibly incurable dissension between the pastor and a portion of his people is not in itself a sufficiently weighty reason for dissolving the pastoral relation. A contrary presumption would be a standing invitation to a willful minority to keep dissension alive in order to get the wishes of a majority set aside.

Such a minority by no means comes before presbytery with clean hands. Indeed, trouble makers who carry opposition to the pastor to the length of hindering his work are properly subject to discipline at the instance of the session for breaching the vows taken by the people at his installation. (*Vide* Hodge, *What Is Presbyterian Law?* p. 409.)

Nor are the peace and unity of a church served when presbytery appeases such a minority by ousting the pastor. On the contrary, such action must in the circumstances tend to give fixity to the cleavage in the ranks of the congregation by presenting one side with a martyr. In such matters the expedient course is that which best comports with fair dealing and right.

The dignity of the office of pastor and his present and future usefulness forbid that he be subject to the at least temporary deposition involved in the dissolution of the pastoral relation unless he has been guilty of a fault sufficiently serious to warrant admonition by the presbytery. The fair name of religion, while not served by dissension, is served even less by injustice to a blameless or relatively blameless minister. When peace is purchased by sacrificing justice, the buyer finds presently that what has been too dearly bought is not peace at all, and the last state of that church is worse than the first.

Parade

THE lark poured forth a song
Infinitely sweet,
But no one listened . . .
Overhead a bird with steel-tipped wings
Swooped and rolled and glistened.

CORINNE DERTZ.

Shall the Churches Present Arms?

By James McBride Dabbs

IN ITS laudable desire to aid in the winning of the war, the *New Republic* now seeks to enlist the church. That a journal of public affairs in whose pages the church has long been conspicuous for the indifference, not to say the disdain, with which it has been regarded, should now suddenly manifest an acute awareness of organized Christianity as having something vital to contribute to the national life, is a fact to which Christian people should not react with resentment. On the contrary, it should be acknowledged with gratitude and hope. This journalistic criticism of the church with its call for the church's help is a tribute from a quarter where there has existed little reason to believe that the church counted for anything at all. However, the kind of help for which it calls and its criticism of the church for not offering this help require careful examination. The *New Republic* speaks through the voice of a contributor in the leading article in its June 22 issue entitled "The Church Unmilitant." The contributor is Stanley High. Though he seems rather confused, Mr. High makes one valuable and sound contribution. But he also makes one serious error.

First, the contribution. Here we are in the midst of a serious crisis, says Mr. High, and the church generally has very little to say and says even that quaveringly. When the whole life of a people—perhaps of the world—is being radically changed, when the old supports are gone and men and nations are swept into the whirlpool, the church should have an assured word to speak and should speak it. It would not be too much to say that the church, like Esther, had come into the world for such a time as this.

The Church and the Nation

I agree with Mr. High in this critical attitude toward the church. Christianity has never been afraid of trial and danger, and the Christian church should have some forthright word to speak in these desperate times. But what kind of word is the church to speak, and why should it speak this kind of word? Here we come upon Mr. High's basic error.

This is the assumption that the church exists to aid the nation. The writer gives the general impression that he wants the church merely to forsake what he calls its neutral position and speak up. But examine his words more particularly and you find that what he really wants is for the church to speak up as a military aid to the nation in the prosecution of the war. "In no previous great national crisis of any sort have the resources of organized religion been so generally untapped or its leadership had less of immediate moment to say." And again: "On the business of winning the war, it has had exceedingly little to say and what it has said has been quaveringly spoken."

Let us keep the matter straight. The church has outlasted many nations and will outlast many more. It may support the nation, in quiet times or critical; but it does not exist to support the nation. That is a totalitarian idea, and will be fought unremittingly by the church so long as it is alive to its unique responsibility. It may seem to the church at a given time that the voice of the nation is the voice of God; but the responsibility of decision in this matter must always rest with the church.

What Mr. High really wants, then, is for the church to speak forth in support of the nation, and he implies that this is a duty. But how is the church to speak forth? What is it to say? Here, it seems to me, the writer entangles himself in confusion. He clearly disapproves of the "Preachers Present Arms" attitude of the church in the First World War, and approves of their repentance for this sin; but, so far as I can see, he really wants the preachers and the churches to present arms again; for his chief concern is that the church should do something about winning the war. Suppose the church should enter the arena and speak its speech, but with the primary purpose not of winning the war but of proclaiming what the war is as Christian faith sees it. It would no longer be "neutral," but would Mr. High approve? Not for a moment. What he wants to do is to "tap the resources of organized religion" on behalf of victory for the nation. In wide areas of Protestantism, he says, "what the pew gets, these days, from the pulpit has little religious meaning for the desperate business in hand and little spiritual lift for its grueling, grim and dangerous transaction."

Spiritual Uplift versus Religious Meaning

But suppose, as perhaps the church thinks, the desperate business is really desperate; does Mr. High want that message preached? I think not; for he wants "spiritual lift" for doing the desperate business. He says he wants the church to express the "religious meaning" of the business; but in the same sentence he wants spiritual uplift. Suppose the expression of the religious meaning of the war required the church to go to a much deeper level to find its message than merely to generate spiritual uplift on the level on which the state wages its war. Mr. High credits the church with being able to bring about spiritual uplift, and this, he thinks, would be an asset in winning the war.

But the church in its great days has always been more concerned with truth than with spiritual uplift; the prophets, particularly, often drove men to the bottom before they suggested spiritual uplift. In the end God would bring comfort, they said, but meanwhile we pay for our sins. The great prophets were, in the eyes of their contemporaries, poor patriots. Does Mr. High want such a prophetic message from the church? Of course not. He assumes that if the church preached, it wouldn't preach any such message; it would do something for immediate spiritual uplift. In my opinion, the church as a church is silent at the point where Mr. High wants it to speak because it doesn't know how to speak the word he wants spoken without again presenting arms—which Mr. High himself condemns.

But, he says, the American church never hesitated like

this in any great crisis of the past. The American church has been a preaching, a prophetic church. It has never been cloistered. "As a people we have made our great journeyings in company with our preachers. When the going was tough we have frankly depended on the spiritual resources of which they have been the custodians. It is highly unlikely that, in this kind of tough time, we can so widely lose that relationship without unsalutary consequences for both the nation and the church."

Did the Church Hesitate Enough?

I would suggest that insofar as the American church is hesitating today, it is because it did not hesitate enough in the past. Its preachers were prophets in the sense that they were interested in the improvement of contemporary life. Unfortunately, many of them were false prophets or, if not false prophets, shallow prophets, journeying with the people, accepting their valuations, blessing their enterprises. The church today is in repentance for the unsalutary consequences of some of these past journeyings with the nation. Mr. High fears unsalutary consequences of the unwillingness of the church today to join the people in their journeying; the church sees the unsalutary consequences of its thoughtless journeying with the people in the past.

If the church is silent now, says Mr. High—that is, if the church does not speak words that will help win the victory—it will lose the power to speak for the American people after the war. But here he uses an arresting phrase; not simply after the war, but "in the war's disillusioning aftermath." Why will there be a disillusioning aftermath? Apparently because of the failure of the church now to infuse the war with a religious motivation. Because of this failure, "the peace is more likely to reflect the weary and disillusioned image of a people who have been obliged to win on an inadequate spiritual nourishment." But this would be to disillusion us, who have no illusions. In the other world war, the church put Christ in khaki, and filled us and itself with illusions. After the war disillusionment came. What was wrong with the spiritual nourishment the church gave us then? (Or is it that disillusionment always follows war? And is the church learning this, and governing itself accordingly?) What nourishment other than that of the last war would Mr. High recommend?

Something, apparently, that will cause immediate spiritual uplift, prevent our becoming weary at a desperately grim task, and at the same time prevent our ever becoming disillusioned. This is a pretty tall order. I don't think Mr. High knows what the church should say. For instance, Mr. High blames those in the church "who want a Christian peace but are unwilling to lend a sacrificially helpful hand to those whose heroism and blood are now the only hope of getting it." What does this mean?

I don't know, and I wonder if Mr. High does. I see that he wants the church, in this national crisis, to help in winning the war. The church, apparently, does not feel that this is its obligation. I agree with him in regretting any hesitancy in the church's utterance; it is perhaps unfortunate that it has not been able to speak with a more assured voice. But Christians cannot agree with him in his assumption of the subserviency of the church to the state.

The church does not exist for the state, and the greatest service the church can render the state, in peace or in war, is to speak the word which God gives it to speak and do the work which God gives it to do.

Candles in a Storm

By Howard W. Elkinton

WHEN MEETING with groups in this country one is asked again and again whether it is possible for the church to carry on in Germany, whether religion is suppressed to the disappearing point and whether the Society of Friends still exists. My answer to all these natural inquiries is that religion, as we understand the term in its best sense, is more lively and more fervent and probably more potentially productive in Germany today than in any other region in which I have chanced to be.

The development of faith under a touch of persecution in the Confessional Church, or rather the Confessional subdivision of the Lutheran Church, is too well known to require much comment. The experiences of Pastor Niemöller are too well recorded to justify more remark than that if he would promise not to preach the authorities would release him from Sachsenhausen. This he has refused to do, preferring to tarry in the concentration camp. On the other hand, he volunteered to serve his fatherland again as a captain of a submarine if he were released. This proposal the authorities refused to accept. Of possibly more importance is the stir of faith and devotion which Pastor Niemöller has developed in circles of the church that were formerly apathetic or sterile.

Religious Life Quickened

Aside from the Confessional subdivision the war has forced a new turning toward religion, a phenomenon witnessed in the First World War in every country in the world. When one faces mortal danger one turns to the spiritual resources that are usually found in the church. As to religion, my feeling is that religion in Germany is being tested more keenly and more deeply and, mayhap, with more yield than in situations where material well-being is in a position to choke the spirit of God. As for the Society of Friends—*die Gesellschaft der Freunde*—it has also shared the deepening search for those inner resources of power which all thoughtful Christians now seek.

If one were to try to point to one particular line to identify this attitude of thoughtful persons in the Reich, I think Goodspeed's translation of Philippians 1:29 expresses it: "For you who have been granted the privilege not only of trusting in Christ but of suffering for him."

The lessons gained from the many ordinary men and women whom one may meet in the course of a little friendly visiting always interest me, particularly as they reveal the way Christianity works in the quiet, unpublished reaches of life. A pastor was defrocked, which in Germany is a sad experience. His teaching was not acceptable. After all, the state pays the salaries of pastors, so it is not hard to understand why it is felt that the paymaster might exercise a little say. This particular pastor was driven back to the quiet life, caring for his wife and family with cheerfulness and joy but under very straitened circumstances. I shall never forget a letter he wrote me. It ran something like this: "Before the trouble began pastors in the Reich were respected and had prestige and were furnished a comfortable living. Now when the wind is blowing against some of us we have a chance to show whether we can be real servants of the Master; whether Christianity has any virtue in it. . . ." Inconspicuous candles that continue to burn in the growing wind.

Good Neighbors Still

One does not have to be of the cloth to be a Christian. There is a little village in Weserbergland which I chanced to visit in 1938 just after the *Aktion* against the Jews. In that village I saw a face that I shall never forget—but I am a little ahead of my story. That afternoon I had gone with a nazi friend of mine to see a shepherd. My friend wanted to buy a lamb for the orphanage he managed, a sort of country home for city children. We had finished the deal with the shepherd and I asked him to come with me. I knew he could not go visiting where my errand lay but he was a good sport and went as far as he could. My footsteps led me to a side door, into a dark corridor, and there I met a woman. She asked what she could do for me. I explained that I wanted to see Frau Krebs. She said very simply that she would be glad to show me the way.

Above I found a bereft wife with little children clinging to her knees. The husband had been taken away to a concentration camp. Their store was a wreck and life looked terribly dark to this group. I understood the experience in the entryway below when Frau Krebs said, "Our neighbors have been wonderfully kind to us. They could do no more for us than they have done." I had met one of those "neighbors" in that Catholic village. I had really met Christ in the corridor.

Persons in public or semi-public position command one's respect and admiration perhaps even more than persons who have no official duties to discharge. The experience of a pastor in a country village not far from the Porta Westphalica can never be forgotten. He had long since taken a position of absolute devotion to the difficult Christian teaching that one should love one's enemies and that the gospel of Christ turned very largely on the too well known fifth chapter of St. Matthew. His conversion to this point of view went back many years to a terrible ordeal in Africa during the First World War. But that, of course, is another story.

A Chance Bomb

As it happened, an R.A.F. pilot in flying over this region dropped a bomb from his wrack. Whether he was flying toward his target or on his way home is not known —may never be known. The fact is that the bomb fell in a field near a house in which a mother and daughter slept. The side of the house fell in upon them and they were slain in their beds. One cannot be too sentimental, alas, over such casualties, for they are all too common in England and Russia and the Rhineland. Nor is it important that the explosion was near no military objective. That likely English lad was in the service of his majesty, and war is war. The important thing is that this happened in the parish of our friend whose stand on peace and (old style) Christian teaching was well known. It was his job to bury the dead.

I am not sure that I can make this situation sufficiently vivid. There stood the pastor by the open grave. On one side was a bank of S. S. men in their rather snappy black uniforms, shoulder to shoulder, each with the skull and crossbones by way of cheerful insignia on his cap. On another side was a phalanx of army officers from a near-by town attracted by the whispered predicament of this pastor. They and their uniforms made a rather imposing wall of gray-green. On the other flank of the square were the many villagers, all well known—Hans, Fritz, Josef and Emmie, Eva and Mathilda. If there was ever a situation that might tempt one to compromise with principle, it was the rite of burial by those graves.

"It was the hardest ordeal of my life," that pastor confessed later. "I sweated in agony, for I would not breathe one word of hate. My gospel is one of love. Jesus had a clear message. I, as an instrument, could sound no other note. Do good to them that hate you; pray for them who misuse you in a passing ignorance. It was not my job to curse that fine English lad who piloted that plane through the night. It was a sorry accident to kill those two women. The daughter was an exceptionally fine young woman. No, not one word of hate and only a sermon of love and good will in the name of the lowly Jesus.

"But as I left that cemetery, I left alone. I walked home with a load on my shoulders. It burdened me until Oswald, dear old Oswald, rode up to me on his bicycle, just before I turned in by the gate. 'Herr Pfarrer,' he called, 'I was much interested in what you said at the grave. We all know that you are right!' The pack rolled from my back. One cannot worry about one's wife and the children and the future and the church when one has such neighbors."

Facing Ostracism

When people ask me if there is religion in Germany I think of that bomb and that sermon and that witness and that "we all know that you are right."

There are other ways that one must witness to the truth. Perhaps one of the most testing experiences is the trial of ostracism. Some who read this page may have gone through that ordeal during the former world war. There

is a Friend in Switzerland who is going through this ordeal now.

When we were together last spring he was none too well. His present trial may take his life because the burden is great. He feels that his Christian witness is to call attention repeatedly to the teachings of Jesus that have to do with love and an understanding human relation that leaps national boundaries. His devotion to peace could never be mistaken in the old days, but today he feels that it must be more poignant, more stabbing and more direct. Just before my visit he had gone into a church in the city in which he lives and read a memorandum on peace. The pastor was disturbed; he ordered him to sit down. He did not sit down, but instead read on. This was a breach of the peace. The police were summoned and as I talked with him another sentence awaited him.

It seemed unbelievable that this man with whom I talked, who was so interested in the development of the Civilian Public Service in the United States, could be shortly to go to jail. To be sure, I had heard that the jailor was a kindly fellow and took a personal interest in his distinguished, very distinguished guest. In fact, he kept his bed and chair and desk in perfect order. Even his shelf of books was waiting for him. We sat together late into the afternoon. The view from his apartment was lovely—the roofs of houses, the edge of the lake, the hills beyond and mountains in the far distance. In the back of my mind, however, was that grim medieval fortress that stood bold and stern on the shoulder of a hill above the city. It is wonderful to await jail with calm.

The jailings began some time ago when my friend went down into the City Platz when all was opaque in a winter blackout. He had a candle in one hand and read a letter from Danish Quakers which called on all Christians to follow the way of Christ and love one another. This behavior would shed a beam of light in a blackened world. But such sentiments in Switzerland, as is quite to be expected under a military dictatorship in a state of mobilization, could not serve the public weal. Hence arrest. There was no complaint. Merely an expression of a sense of privilege in trusting Christ and, if need be, suffering for him. Just another candle in the storm.

BOOKS

Studies in Christian Art

EARLY CHRISTIAN ART. *By Charles Rufus Morey. Princeton University Press, $7.50.*

THE ABBEY OF ST.-DENIS, 475-1122. VOL. I. *By Sumner McKnight Crosby. Yale University Press, $7.00.*

NO ONE is better qualified to present the subject matter and discuss the problems of early Christian art than Professor Morey of Princeton. His previous writings have established his standing among the leading authorities in this field. In the first of the two works here under consideration he does not aim to present a complete history of early Christian art but announces the more limited objective of giving an analysis of its styles. Yet the actual performance goes so far beyond that rather meager promise, and the discussion is enriched with so many factual data in both text and illustrations, that the possible reader should be warned not to be repelled by the expectation of finding only a dry technical analysis.

In the evolution of style, emphasis is placed upon the continuity of early Christian art with pre-Christian Hellenistic art. The opening chapter depicts with considerable fullness this Hellenistic background—the work of such artists as Lysippus and Eutychides, such works as the familiar "Winged Victory of Samothrace," the cultural confusion that came with the breaking up of Alexander's empire, and the Pergamum school with its "Dying Gaul" and its "Laocoön." In its disintegration the classic style divided into two main currents: the Neo-Attic, which expressed itself in terra cotta vases, copies of earlier works, portraits, reliefs and sarcophagi; and the Alexandrine. The Oriental phase left its monuments at Dura (discovered during the First World War), Palmyra, other points in the Syrian desert, and Antioch. Both the Neo-Attic and the Alexandrine influences were imported into Rome.

The author hazards a plausible and somewhat revolutionary conjecture that "Christian art began in the Hebrew communities of the East, since the discoveries at Dura have shown that Judaism outside of Palestine did not prohibit the representation of its themes." The actual surviving examples of this early Jewish and Judeo-Christian representation of religious themes are, however, very scanty. Furthermore, the earliest extant examples of Christian art in Egypt do not antedate the fourth century. For earlier Christian painting or sculpture, one must go to Rome.

But Roman Christian art itself began a little later than has sometimes been believed. Dr. Morey challenges the alleged very early date (e.g., Monsignor Wilpert: "first century") of the earliest catacomb frescoes; and he quotes, without dissent or expressed preference, Styger's "none earlier than the second century" and Wirth's "no catacomb painting before the third century." He also discounts the elaborate interpretations that have been ingeniously devised for early Christian symbols.

The influence of the Hellenistic styles on the iconography in manuscript illustrations is traced, though here the lapse of time between the models and the miniatures in extant manuscripts is considerable. The characteristics of Christian art in Egypt, in north Africa, in Ravenna and in the Near East are made the subject of careful study. Alexandrine qualities, including a lively and uninhibited handling of the figure with architectural settings and mountain backgrounds, continued in the West until classic sources were left behind in the development of Romanesque and Gothic; while the Eastern Church, more tenacious of antique forms, developed from a revision of the Neo-Attic style the stately beauty of the Byzantine. More than 200 illustrations reinforce the text and enhance the beauty of the volume.

Professor Crosby gives an intensive study of a single church building, but one whose history links the close of the ancient period with our own times, illustrates the succession of architectural styles, and extends laterally into the parallel streams of politics, religion and economics.

The Abbey of St.-Denis, the "Westminster of France," the burial place of the kings for nearly a thousand years, presents perhaps more complicated archeological and historical

problems than any other building in France. With these problems are associated questions concerning the rise of the cult of St. Denis and the religious community in Merovingian days. The earliest parts of the existing structure date from the eighth and ninth centuries. The great period of construction was the twelfth and thirteenth centuries, but the present volume brings the study down only to the beginning of this Gothic period. Mr. Crosby has in preparation two additional volumes, but he has given here a preliminary survey of the fortunes and misfortunes of the building to its last great restoration in the middle of the nineteenth century.

St.-Denis has suffered quite as much from the unwise zeal of its friends as from the fury of war and the rage of revolution. Only technical students of architecture and of the history of art will get the full benefit of the author's meticulous researches and his careful drawings of plans and architectural details, but no person interested in medieval history can be indifferent to the story of this notable building.

W. E. GARRISON.

Books Received

History of American Congregationalism. By Gaius Glenn Atkins and Frederick L. Fagley. Pilgrim Press, $2.00. (To be reviewed.)

The Seed of Faith. By Henry M. Battenhouse. Abingdon-Cokesbury, $1.50. The author, a Methodist minister who is professor of English at Albion College, defines the scope of his book as a study of "our Christian faith in its fourfold aspect: first, as religious experience; second, as gospel legacy; third, as Christian theology; and fourth, as revelation in history." It is a thoughtful and persuasive presentation of the nature and the essentials of faith.

What the Moon Brought. By Sadie Rose Weilerstein. Jewish Publication Society of America, Philadelphia, $1.50. An attractive Jewish juvenile designed to help children to understand and enjoy the practices of the Jewish cultus.

Their Rightful Heritage. By Florence M. Taylor. Pilgrim Press. A volume in a leadership training course, prepared for interdenominational use. The subtitle, "Home and church working together for the Christian nurture of children," expresses the central idea. Important topics are: the nature of the child's religion, religion in the home, the child's participation in the church, the parent's participation in the church school. Copious bibliographies are added. A practical and helpful book.

The Middle Ages, 395-1500. By Joseph R. Strayer and Dana Carleton Munro. Appleton-Century Co., $4.00. The twenty-year-old book by Sontag and Munro has been so thoroughly rewritten by Professor Strayer that it is virtually a new book, though rightfully inheriting the prestige and carrying on the tradition of what has been one of the great standard works in this field. It is primarily a college textbook, but is well suited to reading by any intelligent person who realizes how important it is to know what problems arose in the medieval world and how they were handled and with what assets and liabilities the modern world began business.

The Primrose League, 1883-1906. By Janet Henderson Robb. Columbia University Press, $3.25. (To be reviewed.)

Lawyers and the Constitution, How Laissez Faire Came to the Supreme Court. By Benjamin S. Corwin. Princeton University Press, $2.50. (To be reviewed.)

Town & Davis, Pioneers in American Revivalist Architecture, 1812-1870. By Roger Hale Newton. Columbia University Press, $4.00. (To be reviewed.)

Shear the Black Sheep. By David Dodge. Macmillan, $2.00. Summer fiction of the better sort. It would be misleading to call it a mystery story, though in a sense it is one. Mr. Dodge, being a certified public accountant and a professional wrestler with other people's tax problems, is strictly within the field of his competence when he takes for his hero a C.P.A. The reader will get no helpful hints toward making his next income tax returns, but he will have a lot of fun following Jim Whitney's adventures in untangling a snarl of a wholly different character.

NOTE.—A list of outstanding religious books published between May 1941 and May 1942 has been selected by a committee of the American Library Association. Of the 53 books listed, 47 have been reviewed in The Christian Century. Copies of the annotated list may be obtained by addressing (with 3-cent stamp enclosed) Theodore Louis Trost, Colgate-Rochester Divinity School, Rochester, N. Y.

CORRESPONDENCE

Is Lidice an Invention?

EDITOR THE CHRISTIAN CENTURY:

SIR: You have been at pains to check and disprove the reports of war atrocities. That the record may be complete, one may suggest that the story of Lidice be entered. Or shall we be told later that its destruction, boasted of by the nazis, and the grim story of reprisal shootings were an invention of the wicked British and Americans?

First Baptist Church, Waterbury, Conn. DAVID P. GAINES.

What Happened at Durham

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with consuming interest The Christian Century's comments on the General Council of the Congregational Christian Churches. It became evident to me, as a participant in the council, that your editorial discussion had been written by someone who had not been present. It would have been easy to get the impression at long distance that the pacifist-non-pacifist question loomed too large. But to this member at least—and I think I represent the majority of the delegates—that issue was of lesser moment at Durham and was greatly exaggerated by the press.

May I say what I think was the truly great issue? It arose out of the statement on the church's relation to the war, drawn up and printed in advance by a committee of the executive council. Your reporter truly says of it that it implied too much for many of the delegates in its declaration that the members of our denomination believe the war must be won by the United Nations if "the world mission of the church" is to be continued. Very few of us believe that! But more important, the statement said too little. One looked in vain for any of the great Christian affirmations for these times, affirmations concerning the redemption of the world through the cross, God's judgment on the nations and ourselves, the call to profound repentance, the bold convictions of Christianity against all hate and punitive vengeance, asserting love and forgiveness and world familyhood. I must confess that I wondered if a denomination accepting such a declaration, saying so much too much and so much too little, could longer claim our allegiance.

I am now considerably reassured about the Congregational Christian witness. One of the most impressive things about the entire Durham convention, to some of us at least, was the way in which the massive weight of practically the entire gathering compelled a more adequate statement. Contrary to journalistic impression, this was the only movement organized on the spot. The pacifists never organized; nor, ultimately, did the war supporters. Only those demanding a more prophetic Christian message which would go far deeper than any pacifist-non-pacifist difference were organized. They, the event proved, were representative of the vast majority of the council members. The acclamation accorded the fine alternative statement of their spokesman, President Palmer, was easily the high point in the whole affair. When the vote finally came, the statement was accepted in all heartiness with virtual unanimity.

This statement does not raise the pacifist-non-pacifist question.

It simply recognizes it as a point of conscientious difference among us. That difference is a fact, to many of us an important fact. However, the General Council's declaration has much to say beyond this question; much of profound Christian timeliness in a day when the nation would like to see the church fall into line. Thus, for example, it begins with a bold analysis of universal sin and a call to repentance, and ends with a splendid demand: "Let our pulpits resound with a free, prophetic message of the redemption of the world through Christ; and let our fellowship in him continue unbroken—conscious always that God hath made of one blood all nations of men to dwell together upon the face of the earth."

So I remain a Congregational Christian, grateful that the General Council has joined other denominations in taking that "higher ground" which you so well bespeak, but which you had not realized we in fact did take at Durham. Pray God that ground may be maintained in our local churches.

Congregational Church, WILLIAM CLARK.
Monterey, Mass.

Her Faith is Shaken

EDITOR THE CHRISTIAN CENTURY:

SIR: I have in the past considered The Christian Century a reliable paper, but I must say my faith has been shaken by your unreasonable and destructive attacks on our government, such as your editorial on sugar rationing. You contend that this was unnecessary, but why don't you say it *would have been unnecessary* if a lot of selfish people had not made a mad rush to hoard all they could buy as soon as a rumor was started concerning a shortage? Also you might consider the difficulty of shipping from Hawaii, Cuba and Puerto Rico. Or why not protest against allowing the brewers to use so much sugar for a product that is destroying the health and character of so many men and women, not only in training camps but everywhere? Your unfair and destructive criticism is doing no good.

Concord, N. H. MRS. S. G. RING.

For Reasonable Hate

EDITOR THE CHRISTIAN CENTURY:

SIR: I have followed with much interest and with no little disturbance of soul the exchange of opinion in your correspondence columns between Dr. Eastman and Messrs. Oboler and MacLeish following the appearance in a recent issue of The Christian Century of Dr. Eastman's article, "Hate, Radio and Morale." What disturbs me profoundly is the glib manner in which both Dr. Eastman and Mr. MacLeish—Mr. Oboler less so—presume to dispose of the problem of hate. It is a problem which, I am sure, is deeply disturbing the consciences of religious people everywhere and cannot be settled with such graceful generalities.

Is it not true that hate, like love, is an emotion which has meaning and makes sense only when considered as a "personal" reaction towards persons rather than towards inanimate things and principles?

Is it quite true to say that "it is unchristian to hate," while we admit that "God hates sin," although we hasten to qualify this admission by adding "and loves the sinner"?

While we may say that "God hates sin and loves the sinner," is it not also true that God's love forgives the sinner only upon repentance, that the New Testament as well as the Old represents God not only as a God of love, but also as a God of wrath, of judgment and of retribution, and that God never punishes sin except in the sinner?

Does it not follow from all this that men fighting a war against fascism, nazism and their evil allies, that men hating these evil "things," these wicked ideologies and principles, will hardly be able to fight them effectively without hating, not these principles and ideologies as academic abstractions, not even the governments that embody them, but only as hating those men who in their minds and bodies personify these wicked "spiritual powers"? If you or anyone else will tell me how our soldiers can effectively fight our enemies in the spirit of "it hurts me more than it does you," or how they can kill and destroy in a "spirit of love," I shall thank you for a "major and new revelation."

Without saying that hate is either Christian or religious or moral, let me say that I doubt whether we can fight those that hate us without hating them. But surely we need not hate "blindly, unreasonably and irrationally," as our enemies do us and all we stand for. If these random observations move some wiser and abler spirit to write with clarity and sympathy upon a theme like "The Christian Conscience and the Problem of Hate," I shall consider these rambling words not entirely wasted.

Flatbush Unitarian Church, KARL M. CHWOROWSKY.
Brooklyn, N. Y.

Witnesses Have a Nuisance Value

EDITOR THE CHRISTIAN CENTURY:

SIR: Have you, too, noted the growing strength as a counter-irritant of that sect known as Jehovah's Witnesses, and been reminded, albeit unwillingly, of that little band of early Christians annoying the smug and sophisticated until the very judges were provoked to injustice?

Now I am not interested in seeing the Scriptures manipulated to cover modern events in the name of prophecy. I do not claim that Jehovah's Witnesses are ahead in realization of the true power behind the universe or the attributes of that power we call God. But it is possible that in the general blind groping for truth this persecuted sect may have got as big a fistful as any other.

What other sect has made a dent in our self-styled democracy lately? Or thrives on ridicule for nonconformity? Who are these simple souls who by refusing to salute the flag show up the intolerance under our vaunted freedom? Whose children are being deprived of education in our public schools because they refuse to take part in a ceremony to a symbol?

What other religious group has brought out the very worst in the Supreme Court, and allowed the minority to distinguish itself by dissent and by admission of earlier error? Even our arrogant democracy can become so infuriated with a minor group that its very rights as an organization are taxed and it is classed with peddlers.

I do not buy enlightenment from Jehovah's Witnesses. As I told the young man at my door yesterday I am like most people in that I read only what I already believe. But in the free tract he gave me I saw that the sect has the courage to declare that both sides in this war are wrong.

Mabton, Wash. ZOE MCKENZIE SMITH.

Our Liberty or Our Nerves?

EDITOR THE CHRISTIAN CENTURY:

SIR: While The Christian Century in various articles properly deplores the infringement on religious liberty involved in the Supreme Court's decision upholding the validity of local ordinances requiring the licensing of all distributors of books and pamphlets, I have seen no mention of the infringement on the rights of others involved in the tactics of the sect known as Jehovah's Witnesses, whose extreme practices have led to passage of these ordinances.

Is it a fair and valid use of religious liberty for these people to force themselves on householders, with repeated ringing of doorbells and deceptive sales talks? They are seeking by signatures to petitions to get the use of the state fair grounds in Detroit for their assemblies. Is it permissible for them to operate motor vehicles at a pace of two miles an hour in residence streets in order to blast the atmosphere with loudspeaking devices as they recite their plausible propaganda, or on the Detroit river to crash the ears of hundreds of people, gathered in public parks, by similar outrageous noises issuing from a motorboat and so forcing their ideas on unwilling listeners?

If not by license or other methods of local control, then by what means may a community properly regulate its affairs on behalf of the majority, so as to save religious liberty and also protect the nerves and the domestic privacy of the rest of the community?

Detroit, Mich. W. P. LOVETT.

NEWS *of the* CHRISTIAN WORLD

Differ Widely on Postwar Policies

Grinnell Institute Pessimistic Over World Order—Declares People Unprepared for Peace

(Correspondence from Iowa)

DES MOINES, July 7.—Delegates to the eighth annual session of the Grinnell Institute of International Relations numbered 301. The enlarged attendance showed a growing interest in international affairs. The discussion revealed great concern and difference over what the future holds. The faculty included Prof. Hans Kohn, Smith College historian; Karl Scholz, economist of the University of Pennsylvania; Bertram Pickard, an Englishman who spent 14 years in Geneva with the League of Nations and is now an administrator of the American Friends Service Committee; Australian T. Hew Roberts of Iowa's state university; Miss Freda Utley, British and Russian world traveler, author and lecturer; Haridas Muzumdar of India; and others whose experience and training were such as to give them a world outlook.

* * *

Differ on Whether World Is Ready for Order

A good deal of attention was given to the kind of peace that is to come after the war. There was sharp difference of opinion as to the kind of world order that can be set up. Some held for a world federation. Others maintained that the state of world culture is not yet up to that and may not be for a century or two. Is this prophetic of the perplexities that will be faced when the peace consultations begin?

* * *

Says People Too Ignorant To Have Peace

Samuel N. Stevens, president of Grinnell, opened the institute with a thoughtful address on "Educational Aspects of Reconstruction." A little gloomy in its outlook, it pointed out that hosts of people have no historical perspective and know nothing of economic relations and hence are ill prepared to take any constructive part in a better world order. John Nollen, president emeritus of Grinnell, held that the statements of the great church conferences, particularly Malvern and Delaware, are far ahead of anything appearing from other sources. He believed that the church is better prepared than any other organization to think in terms of world federation. Prof. Enrique de Lozada, a Bolivian now on the faculty of Williams College, spoke on "The Place of Religion in South American Countries." Dr. Muzumdar discussed "Religion and War." The conference would have been enriched if more recognition had been given to religion.

* * *

And So Forth

Grand View College (Danish Lutheran) in this city has a new president. Alfred C. Nielsen resigned, after four years of administering the college, to become dean. The new president is Dr. Johannes Knudsen. Dr. Knudsen, age 41, comes here from Hartford, Conn., where he has been doing graduate work. He studied also in Copenhagen.

The First Baptist Church of Des Moines will soon have a new pastor. He is Lewis Jacobsen, from Redlands, Calif.

Last fall John Scott Everton was called from the pastorate of the Wayne Baptist Church, Philadelphia, to succeed E. A. Steiner in the chair of religion at Grinnell. Dr. Everton was also made dean of the chapel. Since few students were attending the church services anywhere, a college church was organized which meets in the beautiful college chapel. Attendance at its services has averaged better than 250.

WARREN C. TAYLOR.

Lutherans Are for War

United Lutheran Committee Urges Repentance, Support of Government

NEW YORK, July 10.—The executive board of the United Lutheran Church yesterday adopted a statement "interpreting the ways of God to men in time of war," and defining the grounds of a just and enduring peace. Declaring that the present strife is a product of godlessness and apostasy, the board first called "all people to repentance and a rededication of their lives to the will of God." It held that the war had been brought upon the world "primarily by those who deny the sovereignty of the God of brotherhood and good will, who worship only themselves and lust for power. This self-worship . . . is man's fundamental idolatry. It is a plague . . . with which the church cannot temporize. . . . Therefore we call upon our people in particular, and all Christian people in general, to dedicate themselves wholly . . . to the defeat and destruction of this evil. We call upon our own people to give to our country the fullest measure of devotion and support, as the privilege and duty of Christian citizens."

The statement also asked Lutherans to engage in "an earnest, searching study of the ways and means to an enduring world peace." It included in this study economic privileges, international law based on justice, and an adequate world authority, "implemented with police power." It urged Christians to look to their own lives, to pray for special grace from God that they might not hate, to give themselves to the ministries of mercy, to rededicate themselves to the extension of the Christian mission and to prayer.

A Correction

The vote on the war resolution was incorrectly reported in the story of the Congregational Christian General Council. The correct figures were: "Support the present war effort of our country"—409; "cannot accept the way of violence and bloodshed"—135; total 544.—H.E.F.

Tippy to Leave His Capital Post

'Retired' Secretary has Carried Federation Through Transition—Churches Feel No Loss Over Holiday

(Correspondence from Washington, D. C.)

WASHINGTON, D. C., July 7.—The friends of Worth M. Tippy tendered him a testimonial dinner last night. For six months Dr. Tippy has been serving as temporary executive secretary of the Washington federation of churches. While he was supposedly retired two years ago, these months with the local federation have been among the most strenuous and constructive of his life. He has completely reorganized the federation, bringing to the city several staff members who will greatly strengthen its program. Oscar Blackwelder, Lutheran pastor and federation president, acted as toastmaster at the dinner last night. Frederick E. Reissig, Lutheran pastor of Rochester, N. Y., has just been selected to succeed Dr. Tippy here.

* * *

Federation Activities Cover Wide Range

Last Saturday's *Washington Star* carried the personnel list of the federation's committees. It includes nearly 200 names. Leading civic and church workers have agreed to give time and energy to this cooperative religious endeavor. The following committees are listed: civic affairs, surveys and church planning, bases for a just and durable peace, conscientious objectors, defense commission, executive committee, member churches, finance, house, laymen's missionary, public meetings, race relations, public relations, radio, religious education, social welfare, student, world council of churches, chaplain at local reformatory and marriage and the home.

* * *

Long Pastorates Celebrated

Perhaps Mr. Roosevelt got his idea for a third term from some Washington preachers. At any rate, this city is noted for its long pastorates. John Compton Ball has just celebrated his 39th anniversary at the Metropolitan Baptist Church. Finding a church here of a few hundred members when he came, Dr. Ball has seen his church attain a membership of 2,900. Since his church is just a few blocks from the national capitol, he has frequently supplied for chaplains in opening the sessions of the House of Representatives with prayer. John E. Briggs, pastor of the Fifth Baptist Church, has recently celebrated his 33rd anniversary. Declining various calls during this period of years, Dr. Briggs has chosen rather to minister to southwest Washington where he is known and loved by multitudes.

* * *

Holiday Has Little Effect on Churches

Since many felt that it was an act of

patriotism to work as usual on July 4 this year, and since others had no choice in the matter, there was not the exodus from the city over the week end that we have experienced in other years. The gas and tire shortage also played a major part in this transition. The churches therefore showed no slump in attendance, and some even registered increases. A number of churches arranged patriotic services. Service men from near-by camps were very much in evidence in the congregations. A few union evening services were inaugurated last Sunday, particularly in residential suburbs of the city. Ministerial vacations are being somewhat curtailed, though most of the ministers are conscious of a greater need for rest and relaxation this year than ever before because of the human toll being taken by the war.

* * *

Dormitories House Defense Clerks

In view of the housing shortage, a number of dormitories are being built by the government to provide low-cost accommodations for the army of defense workers that is constantly pouring into the city. The Meridian Hill dormitory just off 16th street is nearing completion. It was announced that this building would house only those making $1,800 a year or more, but when Mrs. Roosevelt heard that, she immediately made a plea that it be turned over to those who were making less than $1,800 annually. The final decision has not been announced. A privately owned project of this type has just been opened near the Dupont Circle. It is Scott's Hotel, providing single rooms for girls only at $34.50 a month. All rooms were reserved by the time the building was fully completed.

* * *

Baptist Public Relations Committees Convene

The joint conference of the public relations committees of the Northern and Southern Baptist conventions met in Washington last week. At present the conference is composed of 11 members from each of the two conventions. At this meeting invitations were issued to the two largest Negro Baptist conventions to send representatives to the next meeting. This conference meets at irregular intervals to discuss matters of public interest that concern the Baptists of America. Incidentally, it provides one basis of unity to the Baptists, who are divided both racially and geographically.

* * *

And So Forth

The White memorial organ was dedicated last Sunday by the New York Avenue Presbyterian congregation, of which Peter Marshall is pastor.

Warren Hastings, the new pastor of the National City Christian Church, is expected to arrive in the city from Seattle about Aug. 1.

The Episcopal churches of the District have proposed to the local federation of churches that a simultaneous financial drive for church budgets be sponsored by the Washington churches some time in the autumn. This plan has worked successfully in other areas. The federation has taken the matter under consideration.

EDWARD HUGHES PRUDEN.

Imprison Pastor for Four Years

Refusal to Register Brings Severe Sentence for Methodist—Hits Job Discrimination Against Negroes

(Correspondence from Tennessee)

NASHVILLE, July 8.—Albert Ashley, Methodist pastor in Nashville and graduate of the Vanderbilt school of religion, was sentenced in the federal court to four years' penal servitude for persistent refusal to register for selective service. His bishop, fellow pastors, former teachers and even some fellow pacifists pleaded with him to register and take c.o. exemption. He replied that the selective service was a part of the war system and he could not do it. The judge told him that his intelligence made his refusal all the more difficult to understand and would make the sentence all the more severe. He then had him examined by a psychiatrist and sentenced him.

* * *

Labor Probe Reveals Discrimination

Buell Gallagher, youthful white president of Talladega College, a Congregational school for Negroes in Alabama, mobilized 200 colored witnesses who had been refused employment in defense industries for a hearing in Birmingham before the President's committee on fair employment practice. The board's investigating committee termed the situation in the Vultee aircraft plant at Nashville as "vicious." The industrial secretary of the plant claimed that they were living up to the presidential order and called a representative of the A.F. of L. machinists' union to support his claim. The fact was brought out that less than one per cent of the employees are colored and those are only in menial labor. Some unions refuse to accept Negro members. Negroes are denied jobs because they are not trained and training is denied by local school authorities because Negroes cannot obtain work upon completing their courses.

* * *

Train Illiterates For Army

The state superintendent of public instruction in Kentucky says that 6,000 youth of draft age have already been rejected for illiteracy. He asks city superintendents to obtain their names and to set up training schools. The interracial committee reports that Major Charles G. Brookman of the state selective service says 30,000 Georgians "were lost to their country because of illiteracy."

* * *

Educational Funds Used by Whites

The census bureau reports that whites outnumber Negroes in every southern state. The number of sharecroppers has decreased by one-third in the past ten years, with the decrease in colored tenants more than that of white. Mississippi, with 125,483 sharecroppers, has more than twice as many as any other state. The *Jackson Daily News* says: "Despite the fact that our enrollment of educable children is 43 per cent whites and 57 per cent Negroes, the Negro schools get only 9 per cent of the budget and white schools get 91 per cent. This is not only shameful, but is in flagrant violation of a decision of the U. S. Supreme Court in a Texas case bearing directly on the subject." White teachers' salaries average $10.23 and those of Negroes $3.50 per week in 61 Mississippi counties.

* * *

Ask Vote for Negroes

Twenty-one of the leading Democrats of South Carolina have petitioned the state committee to grant full rights to Negroes to vote in the party's primary on the same basis as whites, asking at the same time that a literacy test be used without racial discrimination. Their petition was printed in the state's leading newspapers. But the state Democratic convention banned all "controversial" issues.

* * *

Methodist Schools Receive Gift

Nine Methodist schools in the south share in the Pfifer estate to the extent of more than $750,000. Mrs. Mary Bethune, the first Negro leader to be awarded the Jefferson medal by the Southern Conference for Human Welfare, is seeking an endowment of $1,000,000 for the college of which she has been the head for over 30 years. Many prominent whites, including Mrs. Roosevelt, are among her sponsors.

* * *

And So Forth

Readers of The Christian Century may recall our report of some months ago regarding the kidnaping and beating of two union organizers in Roane county, Tenn. All efforts to indict the mobsters have failed, but the C.I.O. has now, after an election ordered by WLB, organized most of the mills and secured an increase in wages.

Cotton pickers will this year receive the highest wages since 1929. The Southern Tenant Farmers Union reports that there will be a general minimum of $1.50 per hundred, which is 50 to 100 per cent more than in the depth of the depression.

The Rust brothers continue to improve their mechanical cotton picker. Asked what effect it would have upon farm labor, Mark Rust said: "The average hand picker works for only two or three months of the year and usually toils for very small wages. To our mind we are dragging them out of a mud hole."

Dr. George Carver, famous Negro chemurgist, has gone to the Ford plants for the duration. ALVA W. TAYLOR.

Governor Wants Crusade, Negroes Want Jobs

Speaking at a Chicago meeting of 2,500 members of the Colored Methodist Episcopal Church, Governor Dwight H. Green of Illinois recently urged them to "make this a singing, shouting, parading, flag-waving war. Start the lukewarm or apathetic thinking only in terms of more guns, more tanks, more planes and more ships." W. Y. Bell, bishop of the Florida and Georgia district of the denomination, also spoke. He declared that racial prejudice was increasing in northern industry; that the jobs available to the Negro "are the ones considered undesirable by others."

Says Segregation of Blood Absurd

Scientists Find No Difference in Blood of Whites and Negroes—Condemn Red Cross Policy

(Correspondence from Ohio)

CLEVELAND, July 8.—The policy of the American Red Cross in segregating the blood of white and Negro donors has been sharply assailed here in a report issued by the committee on race relations of the American Association of Physical Anthropologists. The report was made public by William Walter Greulich, chairman of the committee, professor of physical anthropology and anatomy in the Western Reserve University school of medicine and director of the famous Brush Foundation.

* * *

No Basis in Science For Segregation

"This segregation of the blood of whites from the blood of Negroes is not only unscientific, but it is a grievous and unprovoked affront to the largest minority group in our country," the report stated. "There is no evidence to indicate that the blood of Negroes differs in any significant respect from that of whites. The successful transfusion with whole blood from whites to Negroes and vice versa can be accomplished quite as readily as between members of the same groups. The same blood groups occur among both Negroes and whites and no difference has been demonstrated between Negro and white bloods of the same groups. In the form of concentrated serum or plasma in which the blood is currently being stored, even difference in blood group between donor and recipient is of no consequence. In view of these facts it seems highly improbable that any soldier or civilian so seriously wounded as to require a blood transfusion will insist that it come from a donor whose skin is no darker than his own."

* * *

Red Cross Blames Government

Other members of the committee were three distinguished scientists of the American Museum of Natural History, New York: William Gregory, Harry Shapiro and Franz Weidenreich. Officials of the Red Cross, responding to press inquiries about the report, said no change in policy is contemplated. They ascribed the present practice to orders from the war and navy departments of the government.

* * *

Methodists Protest Sales of Liquor to Army

The Northeast Ohio Methodist conference, meeting at Lakeside last week, called upon government officials to curb the sale of liquor to members of the armed forces and to clamp down upon vice in camp areas. The resolution was part of the report of the conference board of temperance. Through another resolution of the social service commission the conference reaffirmed its "loyalty to the nation in this hour of peril." A lengthy questionnaire revealed members of the conference opposed to any theory of racial superiority, favorable to some form of world government, opposed to any economic program which regiments human beings and denies them collective bargaining, and in favor of the legislation affirmed by the 1940 General Conference in which official church endorsement of and participation in war was refused. A net gain of 8,702 members was reported for the year. Few pulpit changes were announced in this district.

* * *

Conference Speakers Ask For Christian Peace

Religious ideals and purposes must be geared to a postwar system for producing goods and providing liberties for peoples throughout the world, according to three speakers from the National Conference of Christians and Jews who visited Cleveland two weeks ago. The team, which included Everett R. Clinchy, president of the National Conference, Edward V. Cardinal, professor of history at Loyola University, Chicago, and Julian B. Feibelman, rabbi of Temple Sinai, New Orleans, spoke at a capacity luncheon arranged by the Cleveland Round Table. Father Cardinal asked for advisory representatives of the major faiths at the peace conference. David H. Scholl, Eugene E. Wolf and Appellate Judge Daniel E. Morgan were named co-chairmen of the Round Table, representing respectively Catholics, Jews and Protestants.

* * *

Peace Committee Looks Into Future

The interfaith Cleveland peace committee conducted an institute on the following day in which four authorities on international affairs predicted an end for imperialism and nationalism. Nearly 300 attended morning seminars in which Spencer D. Irwin, foreign editor of the *Plain Dealer,* Brooks Emeny, director of the Foreign Affairs Council, and Harold Davis of Hiram College discussed political, economic and social problems involved in the present war. Mrs. Vera Micheles Dean of the Foreign Policy Association spoke at a luncheon, advising a new philosophy of relationships between men and between nations to eliminate hatreds engendered by the war. The institute was directed by Philip Smead Bird, chairman of the committee, and Miss Mabel Head, its secretary.

* * *

Kiwanis Discusses Church Attendance

Encouragement of church attendance was included in the recognition of service clubs at the 27th annual convention of Kiwanis International here in late June. The Hamilton, Ill., club received an award for special activity in a church attendance campaign and for work with underprivileged children in rural schools. George M. Sammons of Texarkana, Tex., chairman of the committee on churches, praised the churches' courage in Germany and called them "democracy's greatest bulwark in the struggle for preservation of liberty, justice and truth throughout the world." The entire convention program revealed a sense of social responsibility unusual in such gatherings.

* * *

Cleveland Doctors File Group Care Plan

Nine prominent members of the Cleveland Academy of Medicine have submitted

Abingdon-Cokesbury

MID-SUMMER READING SUGGESTIONS

"Any Helpful Unread Book Is a NEW Book!"

The American Canon
DANIEL L. MARSH

Penetrating commentaries on the *Mayflower Compact,* the *Declaration of Independence,* the *Constitution of the United States,* Washington's *Farewell Address,* the *Star-Spangled Banner,* Lincoln's *Second Inaugural Address,* Woodrow Wilson's *Road Away from Revolution.* The texts of the documents are included. "Enlightened patriotism."—*Dr. Samuel McCrea Cavert.* **$1**

The Church and a Christian Society
WADE CRAWFORD BARCLAY

"The most exhaustive and competent treatment that has thus far appeared on adult education in the church. . . . Detailed, well-grounded in the supporting disciplines of history, philosophy, and psychology, and well documented. Readable; comprehensive; practical — a book of ideas."—*Journal of Religion.* **$3.50**

The Christian Criticism of Life • LYNN HAROLD HOUGH

"Surely one of the best of the publishers' 'good books' . . . the intellectual history of man in the light of Christian standards. There is no tonic quite so good for the days in which we live as this long-range view of the best of man's thinking."—*Social Progress.* **$2.50**

The Gospel in the World
GODFREY E. PHILLIPS

"An impressive presentation of the significance of foreign missions and of the present status of Christian thought on the subject. . . . A masterful brief introduction to the whole subject of missions today."—*Religious Book Club Bulletin.* **$2**

Jesus Christ the Same
JAMES MOFFATT

"We must learn to think of the Jesus of history in such a way as to make credible the Christology of the church; we must learn to interpret that Christology as being, in its origin, an indication of the character of the historical Jesus. Neither is complete, or can be understood, without the other. This is the essential thing Dr. Moffatt is saying. It very much needs to be said."—*John Knox* (CHRISTENDOM). **$2**

At Your Own Bookstore!

PRICES SLIGHTLY HIGHER IN CANADA

to the secretary of state papers for incorporation of a medical care plan to be known as the Cleveland Medical Service Association. One of the incorporators is John E. Rauschkolb, new president of the academy and chairman of a committee which recently formulated a medical care plan which lost by only five votes. While details have not been made public, it is believed the plan will operate similarly to the Cleveland Hospital Service Association, providing for medical service to subscribers in modest wage and salary brackets. Before it becomes operative it must receive the support of 51 per cent of the physicians residing in and practicing in Cuyahoga county. Growing social awareness among physicians may produce that support.

O. M. WALTON.

THE NORTHFIELD GENERAL CONFERENCE

THE Committee in charge of the Northfield General Conference announces with regret that it has been found necessary to cancel the 1942 session. The serious illness of one of the principal speakers and the growing uncertainty regarding civilian travel were factors that determined the decision at this late date. Plans are already being considered for early resumption of this historic annual gathering.

WILLIAM E. PARK
Chairman

The Christian and the War

By CHARLES CLAYTON MORRISON

will elicit even more discussion than did the editorials when they appeared in The Christian Century.

The book is timely now. It will be equally timely as source material when the war is over. **$1.50**

At Your Bookseller's

WILLETT, CLARK & COMPANY
37 W. Van Buren St., Chicago

Students Rebuild Park at Olivet

Conference Work Project Reconstructs Village Center—Kinder Will Go to Youngstown, Ohio

(Correspondence from Michigan)

DETROIT, July 8.—Two hundred and sixteen boys and girls, from 68 churches, mixed picks and shovels with religious education recently at Olivet. They were students at the annual Congregational high school conference. Part of the time they worked hard to improve the looks of the village park at Olivet and alternated their labor with classroom instruction in church leadership, with town and college cooperating. On the faculty, working side by side with the students in beautifying the park, was Yoshio Fuyuy, American-born Japanese from Los Angeles, whose parents are in a government camp.

* * *

Kinder Goes to Youngstown

William R. Kinder, for 20 years rector of St. Joseph's Episcopal Church at Holbrook on Woodward avenue, has resigned to accept a call to St. John's Episcopal Church, Youngstown, Ohio, described as "one of the major parishes in the diocese of Ohio." He returns, by the way, to his native state. Dr. Kinder has had a conspicuous success in his ministry here. The noble edifice of St. Joseph's was built during his leadership, and he has carried important responsibilities in his communion. He is especially interested in religious education. One group here that will miss "Bill" Kinder sorely is the Wranglers Club, free lance preachers' organization, before which Dr. Kinder has read many a sprightly paper and participated in numerous ardent discussions. Dr. Kinder's going leaves but three of the "old guard" on Woodward avenue, namely, Merton S. Rice of Metropolitan Methodist, John Wellington Hoag of Woodward Avenue Baptist, and the writer.

* * *

Methodist Ministers Leave Detroit

Two Methodist preachers who made good in Michigan have been called to larger fields. Harold F. Carr is going from First Church, Flint, to Lakewood, Ohio. This is one of the largest congregations in Greater Cleveland. Ensworth Reisner, who made a name as minister out at Strathmoor, Detroit suburb, goes to the Richmond Avenue Methodist Church, Buffalo, N. Y. Young Reisner put on a widely popular broadcast feature, "The Pastor's Study," over one of our local stations. He is the son of the late Christian F. Reisner of New York city.

* * *

E. C. Nance Comes to Central Woodward

Central Woodward Christian Church has called Ellwood C. Nance, lately dean and chaplain of Rollins College, Winter Park, Fla., as associate minister. Dr. Nance, who succeeds Roland F. Adams here, was for seven years minister of the Tampa Christian Church. He was at one time

minister of the First Christian Church of Seattle.

* * *

Footnotes on 'One Foot In Heaven'

As a member of the advisory committee that helped to bring out the moving picture "One Foot in Heaven," I have had many letters praising the production and only two criticizing it. One night while dictating a telegram over the telephone and giving my name, the young woman at the other end of the line exclaimed: "I saw your picture 'One Foot in Heaven.' I am a Roman Catholic but I never enjoyed a picture more." I do not consider "One Foot in Heaven" as notable a picture as "How Green Was My Valley." For one count, the latter named picture was based on a greater book. Nevertheless, despite criticism, just and unjust, "One Foot in Heaven" has delighted, entertained and inspired millions. That is much.

EDGAR DEWITT JONES.

A.C.L.U. Splits Over Military Evacuations

The board of directors of the American Civil Liberties Union has divided over the issue as to whether military commanders should be allowed to order the evacuation of zones designated as important to national defense of any and all persons whom they regard as dangerous, regardless of the civil rights of the persons involved. The majority favor approving the exercise of such powers by the military at their discretion. The minority hold that such acts violate constitutional guarantees of liberty of person and of possessions and of equality before the law.

Cardinal Warns Against Growing Intemperance

Cardinal Villeneuve has issued a pastoral letter to Roman Catholics in Quebec province, Canada, in which he laments the increase in drinking since the outbreak of the war and calls on civil and military authorities "to curb these abuses."

Ask Pacifist Ministers to Reaffirm Stand

Thirteen pacifist ministers of New York city have appealed to pacifist ministers throughout the country to join with them in reaffirming their stand. They ask, however, for no "general publicity," holding that "by our very pacifism we are constrained to do nothing that will aid the war parties of the fascist powers." Signers of the appeal include Allan Knight Chalmers, George A. Buttrick, John Haynes Holmes, Elmore McKee, Paul Scherer, Harry Emerson Fosdick, Lawrence Hosie, A. J. Muste, Ralph W. Sockman, Phillips P. Elliott, John Howland Lathrop, John Nevin Sayre and Frederick K. Stamm.

Carpenter Goes To China

J. Henry Carpenter, New York correspondent of The Christian Century, is on his way to China to inspect the 2,400 Chinese industrial cooperatives. On his return he is expected to advise the United States government concerning the expenditure of a portion of the $500,000,000 lend-lease funds which have been allocated to China. Mr. Carpenter was invited to China by H. H. Kung, China's finance minister.

Tobruk Disaster Invites a Probe

Britons Resolute but Stern Over Fall of Desert Fort—Churches Seek Reunion through Faith

(Correspondence from England)

LONDON, June 30.—Before these words are read Parliament will have discussed at length the issues raised by the fall of Tobruk. Little good can be served by any prophecy. It is enough to say that the mood of the nation, as it always is when the call comes, is stern, realistic and more resolute than in easier times. It would be a fatal misreading of our people to credit them with either a foolish desire to escape from the present crisis into some bright future or to hide their feelings by calling for scapegoats. They want the right weapons in the hands of the right force at the right place for the right time. But this is a hard task. What it involves is not a superman but a leader who, working in closest alliance with other leaders from other nations, will see clearly and act boldly. He is certain in so bewildering a scene to make mistakes, but he will never lose heart. Of such a direction they see the promise in the declaration made in Washington and London after the visit of Mr. Churchill to America. This has been well received here for both its contents and its spirit.

* * *

Dr. Garvie Takes New Post

In 1906 A. E. Garvie became chairman of the British section of the International Lessons Committee. He is now laying down this office to become the first president of the council. All that Dr. Garvie has done for the Sunday schools of this and other countries cannot be measured, but attempts were made in the many tributes paid to him last week at a luncheon given in his honor. He is past his 80th birthday, but he is still vigorous with his pen and in his preaching. It is 50 years since I first knew him and studied under him. He is a great scholar who has held his scholarship as a trust, not for scholars only.

* * *

Seek Reunion Of Churches

The Oxford Evangelical Conference has been holding its annual conference. Among its findings: "Effective evangelism is hindered by disunity among Christians, but cooperation in evangelism fosters fellowship which naturally seeks expression in intercommunion. The conference holds that intercommunion must be on the basis of faith rather than of order, and such intercommunion with other reformed churches should be regarded as a step toward the attainment of corporate reunion and not merely as the goal."

* * *

Hughes Both Anglican And Quaker

The sudden death of John A. Hughes has taken from the Friends a prophetic soul in an hour when he seemed most needed. Friends in America no less than in England knew and loved him. Those of

Abingdon-Cokesbury

MID-SUMMER READING SUGGESTIONS

Contemporary Religious Thought • THOS. S. KEPLER, Ed.

"Sixty selections from . . . the best writers. . . .

"The chapters are classified under six major headings: *The Nature of Religion, The Finding of Religious Truth, The Idea of God, The Problem of Evil, The Meaning of Worship,* and *Immortality.* . . . It provides a miniature library in which there are some real classics of religious writing."—*Review of Religion.* $3.50

Prayer • GEORGE A. BUTTRICK

"A living book rich in spiritual value . . . intellectual vigor, scholarship, literary distinction . . . rare poetic beauty and insight . . . a keen, insistent probing for meanings to be found only in the realm of free spirit by the person willing to pay the price of their discovery . . . a living record of a pathfinder in the realm of the spirit."—*Drew Gateway.* $2.75

How Jesus Dealt with Men • RAYMOND CALKINS

"Sympathetic with personality studies, this book is free of technical emphases and concerns itself with the simple study of how Jesus met individual needs, as with Nicodemus, the paralytic, Zacchaeus —ten in all . . . exceedingly helpful for devotional reading and for pastoral work . . . designed to help at the points of pressure in today's life."—*Union Seminary Review.* $1.75

Is the Kingdom of God Realism? • E. STANLEY JONES

"Stanley Jones's best book. There is more profound insight and freshness of approach in it than in anything else he has written. He develops the theme that Jesus was the supreme realist of all time. The book is rich in its fresh but sound interpretation of many Scripture passages."—*Quarterly Review.* $2

Experience and the Christian Faith

H. B. JEFFERSON

"This brilliant book will be a joy to anyone who likes to see a real thinker at work. It suggests a fruitful synthesis of traditionalism and experimentalism. . . . It is not every day that so thorough a piece of work gets into print . . . a particularly constructive book for the man in the pastorate."—*Christian Century.* $2

At Your Own Bookstore!

PRICES SLIGHTLY HIGHER IN CANADA

us who are not Friends knew him not only for his Swarthmore lecture on "The Light of Christ in a Pagan World," but in very many ways in which the sincere disciples of Christ who sought fellowship in united Christian service were to be found. John Hughes could be met, for he had a concern and indeed, as Dr. Temple says of him, "he had a prophetic fire" when he spoke of such things. He was admirably trained to be a reconciler; he was in orders in the Church of England when he was drawn to the Society of Friends first as a sympathetic helper and afterwards as a member. But he never ceased to hold the position of an Anglican clergyman. It was in York he made his home, until he went after Henry Hodgkins' death to be warden of Pendle Hill, Philadelphia. There he remained until 1934 when he returned to England and gave himself with great diligence and enthusiasm to many services. He was a Quaker who did invaluable service for the welfare of the troops near York. He believed that upon the Society of Friends, truly catholic in its origin, there rested a great privilege and an awful responsibility in days like these.

* * *

Britons Consider Great U. S. Writing

It has been the custom at Bradfield for many years to give a Greek play in its open air theater. This year, instead of the Greek, passages from great American writers were recited. The list of writers will not be without interest: the Declaration of Independence, the works of Longfellow, Mark Twain, Wilson, Prescott, Joel Chandler Harris, Eugene O'Neill, Edgar Allan Poe, James Whitcomb Riley, Walt Whitman, Stephen Vincent Benét and Abraham Lincoln's Gettysburg speech.

* * *

And So Forth

Dr. Inge is not ashamed of his "liberalism." We must not mind being told that liberalism and liberty are out of date. "In due season we shall reap if we faint not." He had been defending before the Modern Churchmen's Union the thesis that we "need a bridge to take us across from the world of fact to the world of values." But the use of a bridge is to take us across.

The cathedral library of Canterbury was destroyed by the recent raid, but the cathedral itself was not seriously damaged.

There is soon to be a big call-up of younger men from all war industries except coal mining. Employers are warned to prepare for this step so that production may not be impeded. EDWARD SHILLITO.

Buffalo Federation Decries Radio Hate

The federation of churches of Buffalo has recently given public condemnation to radio programs intended to increase hatred, specifically mentioning the program "This Is War" as an example.

Chaplain School Graduates 148

Graduation exercises for 148 members of the third class of the army chaplains' school were held on July 10 at Fort Benjamin Harrison, near Indianapolis, Ind.

Involuntary Registration Imposed

Most if not all of the men above 45 who refused to register in the April 27 registration under the Selective Service Act have been "involuntarily" registered by the government authorities. While they continued in their refusal to fill out or to sign the registration form, the information was secured by the government and the blank filled out and signed for them.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Flying With Music (UA) Edw. Gargan, George Givot, M. Woodworth	*Comedy,* with an heiress flying the Caribbean in charted clipper to find a singer whose photo she has admired.	Possibly the most infantile, *tedious* effort of the season.
Lady Gangster (War.) Faye Emerson, Frank Wilcox	*Melodrama.* Would-be actress, down on her luck, joins bank robbers, is sent to prison, whence an old friend seeks her release.	Refutes "No B film" reputation of Warners, and presents destructive picture of conditions in women's reformatories. In every particular, *hopeless.*
†**Mr. Kipps** (British film, released by Fox) P. Calvert, M. Redgrave, A. Riscoe, D. Wynyard	*Comedy.* Young clerk inherits fortune, submits to efforts of self-interested "friends" to make him a "gentleman"; eventually revolts, finds his own level.	Adapted from H. G. Wells novel of 1905, plot is incidental; what makes it delightful is portrayal of habits and conditions of the period and eloquent details of character and situation. *Pleasant, unhurried, real.* M, Y
Nazi Agent (MGM) Ann Ayers, F. Reicher, Conrad Veidt	*Melodrama.* German-American stamp dealer poses as murdered twin brother, nazi consul, risking life to foil sabotage attempts.	Extremely implausible and lacking dramatic impact, leisurely film is nonetheless far superior to average espionage thriller because of *moving, convincing* performances. M, Y
Tanya (Artkino; in Russian, English titles) Lubov Orlova	*Comedy.* Awkward soviet Cinderella longs for praise; finds it — plus handsome engineer — when she launches Stakhonivism in textile mill where she works.	Photography is not particularly effective, and film is technically lacking otherwise; contains delightfully human comedy, however; and is *interesting* in picture of what the soviets consider real achievement to be. M, Y
This Above All (Fox) Joan Fontaine, P. Merivale, Thos. Mitchell, Tyrone Power	*Drama* based on novel about British soldier's conflict as he ponders desirability of fighting for "exploiting classes" after Dunkirk, complicated by love affair with girl of W.A.A.F., daughter of aristocracy.	Soldier's dilemma, subordinated to love story, is never quite resolved, solution being girl's starry-eyed love for England and vicar's advice to "stop thinking" and let feelings be the guide. Considerable unnecessary incidental drinking. Film is sensitively presented, a *sincere, moving* portrayal. M

BEST CURRENT FILMS

For Family: Babes on Broadway, The Courtship of Andy Hardy, Fantasia, The Gold Rush, The Great Commandment, Hello Annapolis, Kathleen, The Vanishing Virginian.

For Mature Audience: Citizen Kane, The Forgotten Village, How Green Was My Valley, In This Our Life, Joe Smith—American, King's Row, Ku Kan, The Man Who Came to Dinner, Mr. V, Mrs. Miniver, My Favorite Blonde, One Foot in Heaven, Remember the Day, Sergeant York, The Stars Look Down, Sullivan's Travels, Suspicion, Target for Tonight, Ten Gentlemen from West Point, To Be or Not To Be, The Tuttles of Tahiti.

Readers with minds of their own like a paper with a mind of its own. Try The Christian Century for 17 weeks (it costs only $1) and see it you don't feel the same way about it.

THE CHRISTIAN CENTURY
407 S. Dearborn St., Chicago

Please send The Christian Century for 17 weeks. Enclosed $1.00.

Name_____

Address_____

Summer Course of Reading for Ministers

Ministers who do not find it possible this summer to take "refresher" courses on their chosen life task will find here a selection of study books in many fields that will help to make the summer count toward both enrichment of life and effectiveness of service.

Theology

Man's Vision of God

CHARLES HARTSHORNE. "A strong, stalwart book," says *Religion in Life*. "The insistence upon the fruitfulness of 'God is love' for metaphysics is a welcome note. Once again as in every high epoch of Christian thought theology becomes Queen of the Sciences." **$3.00**

What Is Christianity?

CHARLES CLAYTON MORRISON. Lyman Beecher Lectures at Yale. The continued interest in this book bears out the statement of the *Living Church* that it represents "the most important contribution to theology in Protestant circles since Barth's dialectic theology broke on the world." **$3.00**

Christology

The Man Christ Jesus

JOHN KNOX. "Here is the heart of Christianity, an evaluation of the historic faith of Jesus. . . . An eminently successful sketch of the figure of Jesus as seen through the eyes of early Christian faith, the only way in which he can ever be seen."—*Clarence Tucker Craig.* **$1.00**

Comparative Religions

Man's Quest for Salvation

CHARLES S. BRADEN. Thoroughgoing studies of ten great religions, with analyses of their concepts of salvation against the background of their religious beliefs. Salvation is "the eternal quest," and the Christian way remains supreme. **$2.50**

Applied Christianity

Religion and the World Of Tomorrow

WALTER W. VAN KIRK. The "Christian statesmanship" of this book is universally approved. During the war and after its close it will be studied by both laymen and ministers as pointing the only way to world peace —the rebuilding of civilization after the ideals of Jesus. **$1.50**

Our Prodigal Son Culture

HUGH S. TIGNER. One of the most brilliant younger thinkers of today sees the breakdown of civilization as a result of modern culture's adherence to the new gods of secularism and materialism. Redemption can come only through a return to God through the church. **$1.50**

Homiletics

Highland Shepherds

ARTHUR W. HEWITT. The most significant book on the work of the pastor in a decade. "Every preacher, whether long in the service or just beginning—whether urbanite, suburbanite or ruralite—ought to read it. It will help save him from the peril of stagnation and defeatism."—*Harold W. Ruopp.* **$2.00**

God's Back Pasture

A. W. HEWITT. A companion volume to the above, treating the sociological and educational phases of the village ministry as *Highland Shepherds* treated the professional phases. The "back pasture" pastorate is "the one high up in the mountain from which the widest landscape is seen." **$1.50**

Preparation and Delivery Of Sermons

CARL S. PATTON. A priceless legacy of wisdom and helpful advice left to his fellow ministers by a great teacher and preacher. Not technical. **$2.00**

Master Sermons of the 19th Century

GAIUS GLENN ATKINS, editor. Says A. W. Hewitt: "One of the greatest books in the world's homiletical library; for here we have the greatest preachers of a great century, each represented by one of his greatest sermons. Dr. Atkins' biographies are gems." **$2.00**

Bible

Acts of the Apostles

HALFORD E. LUCCOCK. "Dr. Luccock is a master of the art of taking the facts and teachings of the records of the early church, and bringing them down to our own time with meaning and application."—*Advance.* **One vol. $2.10**

Worship

Form and Freedom in Worship

CLARENCE SEIDENSPINNER. A practical book concerned with enhancing the reality and promoting the effectiveness of worship *today.* **$2.00**

Poetry

Poems for LIFE

T. C. CLARK, compiler. A companion volume to *1000 Quotable Poems.* Includes 750 poems that are filled with the breath of life. **$2.50**

Willett, Clark & Co. ORDER FROM YOUR BOOKSELLER 37 W. Van Buren Street Chicago

The World at One in Prayer

By DANIEL J. FLEMING

An unusual and distinctive book presenting a superb collection of 241 modern Christian prayers from 41 different countries. Here is unique evidence of a world-wide church. $2.00

A Testament of Devotion

By THOMAS R. KELLY

This little book is winning devoted readers because of its clear and convincing guidance in the realm of the spirit. $1.00

The Inner World

By JOHN WRIGHT BUCKHAM

The minister or serious reader who wants to find the reassuring, underlying realities of human existence should read this book. Reality, Meaning, Truth, the Self are explained in the light of Christianity. $3.50

The Family Lives Its Religion

By REGINA WESTCOTT WIEMAN

A guidebook for parents who want a modern, practical way of releasing the power of religion in their homes. Written by an experienced psychologist and family consultant. $2.00

The Fine Art of Living Together

By ALBERT W. BEAVEN

Because of its spiritual insight and its practical wisdom this is an ideal book for those just married or contemplating marriage. Revised edition. $1.60

Christianity in a Changing World

By SHIRLEY JACKSON CASE

A heartening answer to the most important question for Christians today: *Can Christianity Survive?* A fascinating survey of Christianity's inherent ability to thrive under hostile environments. $2.00

16

Outstanding **HARPER** *Religious Books selected by The American Library Association* covering the period from May 1, 1941 to May 1, 1942*

Meister Eckhart

A Modern Translation
By RAYMOND B. BLAKNEY

At last American readers have a modern, authoritative, readable edition of the works of the famous 14th century mystic and preacher. At last Eckhart can come out of footnotes and into the text of the great religious literature of all time. "It is a joy to have it."—*Rufus M. Jones* $3.00

The Imitation of Christ

Translated by Richard Whitford (c. 1530)
Edited by EDWARD J. KLEIN

"Dr. Klein has succeeded in establishing for the first time another classic in *English* literature, and has given us what should henceforth be the standard edition of one of the great books of the world. . . . We must henceforth regard Richard Whitford as one of the masters of English prose."—*William Lyon Phelps* $3.00

Living Under Tension

By HARRY EMERSON FOSDICK

"Here are twenty-five sermons, yet the word 'sermons' cannot adequately describe them. Like their author, they are unique. They are intellectual and spiritual adventures which sweep widely through human problems in a time of tension and bring sympathy, understanding, and inner fortification."—*Halford E. Luccock* $1.50

The Christian Faith

By NELS F. S. FERRÉ

A selection of the Religious Book Club "because of its staunch defense of the intellectual validity of the Christian faith in its organic wholeness, combining an open-minded scientific approach with firm and positive conclusions." For the minister it is the best clarification of cardinal doctrines published in years. $2.00

The Logic of Belief

By DAVID ELTON TRUEBLOOD

A stimulating examination of the evidence for belief in the propositions of religious faith that is also an admirable introduction to the philosophy of religion. $2.75

The Unquenchable Light

By KENNETH SCOTT LATOURETTE

Dr. Latourette of Yale surveys the 1900 years of the Christian epoch to show by inference what the future of Christianity will probably be, in the light of historical facts. $2.00

In The Years of Our Lord

By MANUEL KOMROFF

Like "The Nazarene," the book is a magnificent re-creation of the times of Jesus and of most of the historic figures who touched his life. A fascinating story which carries you from page to page with breathless interest. $2.50

Introduction to the Old Testament

By ROBERT H. PFEIFFER

A study of the Old Testament as a whole, viewing its religious, literary and historical interest through the centuries; a study of its canonization and textual transmission; and a critical analysis of each book of the Hebrew Bible. $4.00

Christian Truth in History

By HUGH MILLER

This book shows the importance of religious truth in the development of Western civilization, and the need today for a clear recognition of our religious sources. $2.50

Documents of the Primitive Church

By CHARLES CUTLER TORREY

Further evidence to support the author's theory of the Aramaic origins of the New Testament, with important new findings as to the date of Revelation and Matthew. $3.50

*A dependable guide for choosing the best of the new religious books for home, church or school is the annual list compiled by the American Library Association. Twelve publishers are represented in the 1941-1942 list of forty-seven titles. The sixteen Harper titles are described on this page.

HARPER & BROTHERS, PUBLISHERS • 125th ANNIVERSARY